

The Living Church

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MOUNTAIN MISSIONARY

To many a Kentucky mountaineer immersion is the only acceptable form of baptism; here the Rev. George E. Long dons a stole and braves the waters of Little Sinking Creek to baptize a lanky mountain boy. (See page 16.)

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The Living Church

744 North Fourth Street

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Presbyterians

TO THE EDITOR: In regard to the new report of the committee on the concordat [L. C. October 15th], it solves nothing at all. What heritage has the Presbyterian church to pass on to us? Certainly not a sacramental priesthood, for there is no intention in the Communion Service of the Presbyterians to offer a sacrifice—it is but a communal, commemorative "love" feast; certainly not a Church polity, for in previous conversations the authority of the Apostolic Ministry has been established.

A Presbyterian still remains a minister of faith and an Episcopalian still an Episcopalian. But consider the stupendous program of education of the laity in the matter of what lies behind the ordination. Can you imagine a Presbyterian understanding the apostolicity of an ordination?

Paragraph (2) makes provision only for deacons in our Church. How is the already ordained priest to fit into the interim program? Much is left unsaid.

Any further consideration can be criticized from the argument which has held good from the beginning: that it were better for the committee to clear up matters of doctrine and theology before considering ordination rites.

And then—whose idea was it, anyway, of approaching the Presbyterians? Why not enter the Lutherans or Methodists?

Quincy, Ill. (Rev.) PHILIP L. SHUTT.

Church Flag

TO THE EDITOR: Do my eyes deceive me? I have read and reread the statement of the Commission, regarding the display of the Church flag [L. C. October 1st], and find it hard to believe that these sentences can actually mean what they seem to say.

Can it be that the Church flag is to have the place of honor when it is flown or shown alone, but must yield this place of honor to the American flag when the two are displayed together, not only outside the Church but inside as well, and even in the chancel?

If flags have significance and represent that from which they take their names, here the symbolism seems to teach us to give first place to the Church, so long as the country is not involved, but when a choice must be made between Church and country, to give first place to the country. And this seems to me to be the very sin that makes it possible for Christians of different countries to murder one another under their national flags

instead of fighting together against the powers of evil under the Cross of Christ.

When the flag of any nation comes into the Church, it should come not to be saluted, but to be blessed—not like the Pharisee, but the Publican. And if the Church is the Body of Christ, and the Episcopal Church is a part of it, why should not the Church flag *always* have the place of honor?

(Rev.) S. RAYMOND BRINCKERHOFF,
Somers, N. Y.

Infanticide

TO THE EDITOR: Your excellent editorial on suicide has led me to hope that you might say something about an even more repulsive form of murder which our public conscience seems on the point of accepting.

I refer to the twin crimes of abortion and infanticide, for they are really one. Here it is not the law which is at fault, but popular standards of morality without whose support the law becomes ineffective. Figures on abortion, of varying reliability, are easily obtained. The most conservative are sufficiently horrible. It seems safe to say that for every abortionist convicted, a hundred continue to operate. Articles are written against it, but nearly all of them are concerned exclusively with the effect upon the mother. Infanticide seems to be encountered chiefly in illegitimate births which are thus "liquidated." In one recent case of this sort, the guilty woman was released with little more than a judicial reprimand, softened by the sentimental commiserations of those about.

In none of these cases does there appear to be any public concern for the objects of the crime. We need to be reminded that legally they are living members of society and citizens of the Republic, as much entitled to its protection as any other, however important; that morally, to the Christian, they are living souls created in the image of God and objects of His concern. We know the penalty of offences against them.

This slaughter of the innocents, and still more the complacency with which it is viewed, is a shocking stain upon our civilization. In fact, is there a single vice of those most characteristic of a decadent society which is not increasingly condoned among us? In all this, who speaks for God?

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Summer Worship and Study

TO THE EDITOR: Your various articles and editorials on the closing of churches during the summer have interested me very much. The plea of our Presiding Bishop in his Forward in Service program surely is a challenge. This business of closing our churches during the summer has always been a mystery and is so inconsistent.

There is also another unfortunate situation which faces us, and that is the closing of church schools during the summer months. It just doesn't make sense to me that because a very few members of a parish can afford to be away for any length of time in the summer and because the months of June, July, and August are a little warm, we must close our church schools! What a sad, weak, lazy group are some of our so-called Christians. . . .

Each summer for the past eight years church school enrolment here at St. Andrew's has increased and this summer equalled nearly half of the regular enrolment. In addition, we find no difficulty in getting our people to assist in the summer program of the school.

MORTON O. NACE.

Tampa, Fla.

Just Amongst Us Friends

It occurs to us that a heap of you, our friends in The Church, live in smaller cities and towns of our country, and can't, by the very nature of things, see or even hear about the lovely things which are available for religious Christmas remembrances in the large cities.

But you *do* have friends here in Baltimore, a truly big city, who are rather keen about your having some of these nice things for you and yours. So, here's our suggestion: tell us how many gifts you intend giving of a religious nature, how much you wish to spend per each, and then get the readingest letter you ever got in your life, and a bit more than that perhaps, for we've got another idea brewing.

It will be too late to publish this ad next month, but it's surely a swell time *now* to get some of your shopping planned for and done. But, if you're within a hundred miles of this place, don't write—*come*. We'll give you a good time!

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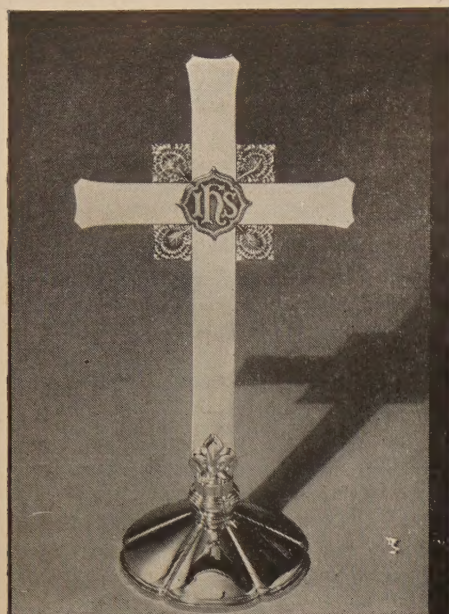
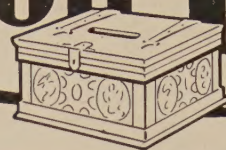
A Record of the News, the Work, and the
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The Question Box

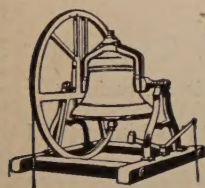
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• In *THE LIVING CHURCH* I note that Episcopal clergy are referred to as "priests," whereas I always understood they were "ministers." "Masses" are spoken of, but I had understood the Episcopal Church considered them as something "without warrant in Holy Writ." Then I notice that ministers are called "Fathers."

Three questions in this letter. (1) Clergymen in the Episcopal Church are ordained "priests," as the Ordinal clearly states. The title is used over and over again throughout the Prayer Book. The clergy are both priests and ministers; but lay officiants are also accounted "ministers" in Prayer Book usage. (2) "The Supper of the Lord and the Holy Communion, commonly called the Mass"—this is the title at the beginning of the Communion Office in the first English Prayer Book. It is a short, easy way of referring to the Holy Communion or the Holy Eucharist, but the thing is the same. Episcopalians have a perfect right to use it if they want to. Our correspondent is evidently quoting Article 22 about the doctrine of Purgatory which is said to be "grounded upon no warranty of Scripture." No such thing is said of the Mass. (3) The title "Father" was discussed in the September *Layman's Magazine* Question Box. In all of these names, it is the practice of *THE LIVING CHURCH* to conform, so far as possible, to the local usage.

• *What is the reason for bowing before the altar and processional cross?*

The same reason that induces you to salute the American colors. You "reverence" the altar because it is the symbol of God's Presence in the church and the place where the Holy Sacrifice is offered. You salute the processional cross as the banner of your Christian Faith.

• *What is the difference between the doctrine of the Real Presence and the Roman Catholic doctrine of transubstantiation?*

The doctrine of the Real Presence teaches that in the Blessed Sacrament the consecrated elements are the means, instruments, vehicles by which the spiritual Presence of our Lord is conveyed to the recipients. He is really spiritually present in the Sacrament. The doctrine of transubstantiation is a philosophical theory which assumes a difference between "substance" and "accidents." The substance is the thing itself, while the accidents are the qualities by which we recognize it, such as size, shape, texture, etc. According to this doctrine the "accidents" in the bread and wine of Holy Communion (that is, the taste, appearance, etc.) remain the same after

consecration, but the "substance" (that is the underlying reality) is changed into the substance of the Body and Blood of our Lord. The Real Presence is a doctrine held in every communion of the Catholic Church; transubstantiation is an explanation of the nature of that Presence, and is considered as necessarily "of the Faith" only in the Roman communion.

• *Does the Episcopal Church have a canon of saints? Who are SS. Catherine, Margaret, Anne, Hilda, Agnes, David, Columba, Alban? Why are there not saints today as of old? What does the "communion of saints" mean?*

Take a deep breath. We can't answer this one all at once. Yes, the Episcopal Church does have a canon of saints—18 "red letter" days in the Church Year when New Testament saints are especially remembered. In addition, there is a special set of "Propers" on page 258 in the Prayer Book for a Saint's Day which may be used on any other day of special commemoration. This may follow the "black letter" list of the English Prayer Book. Up here in Wisconsin, we like to keep September 25th in devout memory of Jackson Kemper, first missionary bishop in these parts, who was consecrated on that date. There are still saints to be remembered.

We will have to take up this list mentioned in the question, one at a time. St. Catherine usually refers to the martyr of the fourth century. There was also St. Catherine of Siena in the 14th century; but the former is the one best known in the English-speaking world. She lived in Alexandria, in Egypt, and is said to have been young, beautiful, rich, and very learned. It is said that the Emperor Maximian made advances to her which she repulsed. He then confronted her with clever philosophers to argue her out of her Christian convictions, but she outwitted them all and vindicated her faith. Thereupon the Emperor, in a rage, ordered her to be tortured and finally beheaded. The date is 307 A.D. with a question mark. She was one of the most popular of saints in the East, and her fame was brought back to England by the Crusaders. November 25th is her day in the calendar. It used to be a great holiday in England.

The "communion of saints" means the fellowship of the Christian faithful. Christianity is a corporate experience. Nobody can really be a Christian all by himself. We are bound together in the family of God, in the household of Faith, in the communion of saints. And this is a relationship which carries through death into the world to come. We are with God, those in paradise are with God—and we are all united in a spiritual unity of which Christ is the center.

The Living Church

VOL.
CIII

AND THE LAYMAN'S MAGAZINE

NO.
36

GENERAL

EPISCOPATE

Dr. Noble C. Powell Consecrated Bishop Coadjutor of Maryland

Dr. Noble Cilley Powell, former dean of the Cathedral of SS. Peter and Paul in Washington, was consecrated Bishop



CONSECRATORS: (left to right) Bishops Tucker, Helfenstein, and Freeman are shown as they marched in the procession at Bishop Powell's consecration.

Coadjutor of the diocese of Maryland in Emmanuel Church, Baltimore, on October 17th at 10:30 A.M.

The procession, headed by crucifer, candle-bearers, and the choir of Emmanuel Church, proceeded from the parish house to the main door of the church. Following the choir were the assistant masters of ceremonies, the university and college representatives, official guests, the vestry of Emmanuel Church, lay members of the Washington Cathedral Chapter, lay members of the Cathedral Foundation of Maryland, members of the executive council, the standing committee, the marshals, the clergy of other dioceses, the clergy of Maryland, the clergy of the standing committee, the verger of the Washington Cathedral, masters of ceremonies, the readers of testimonials, the registrar of the National Church (the Rev. John H. Fitzgerald, secretary of the House of Bishops).

Next in the procession were the Litanist (the Rev. Dr. ZeBarney Thorne Phillips, rector of the Epiphany, Washington, and newly-elected dean [see *Diocesan*] of the

Washington Cathedral), the visiting bishops, the attending presbyters (the Rev. Drs. Arthur B. Kinsolving and William A. McClenthen), the Bishop-elect, the preacher (Bishop Tucker of Ohio), the Epistoler (Bishop Wyatt-Brown of Harrisburg), the Gospeler (Bishop Strider of West Virginia), the presenting Bishops (Bishops Darst of East Carolina and Gravatt of Upper South Carolina), the co-consecrators (Bishops Helfenstein of Maryland and Freeman of Washington), and finally, the Presiding Bishop.

SERVICE

The processional hymn, "Hear us, Thou that broodest," was followed by the form of Service for Consecrating a Bishop and the Order for the Administration of the Lord's Supper or Holy Communion.

The request for a Bishop Coadutor was read by the Rev. Dr. Benjamin B. Lovett, president of the standing committee of the diocese; the consent of the convention and certificate of election, by the Rev. Edmund Lee Gettier jr., secretary of the diocese; the certificate of ordination to the diaconate, by the Rev. George J. Cleaveland of Romney, W. Va., and to the priesthood, by the Rev. F. Bland Tucker, rector of St. John's Church, Georgetown, Md.

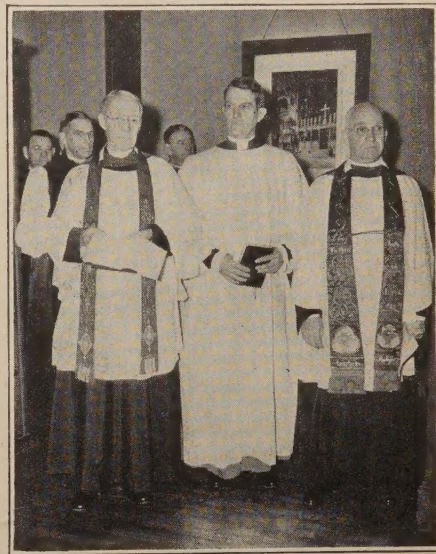
The canonical testimonial was read by Carlyle Barton, chancellor of the diocese of Maryland; the consents of the standing committees by the Hon. Henry D. Harlan; and the consents of the bishops by Bishop Goodwin, Coadjutor of Virginia.

Following the service, a luncheon was given at the Hotel Belvedere. In the evening, a public reception was given in the Diocesan House, at which over a thousand people were present. Bishop and Mrs.

Helfenstein and Bishop and Mrs. Powell were in the receiving line.

EPISCOPAL GIFTS

Episcopal vestments were given Bishop Powell by the three schools at the Washington Cathedral—St. Alban's School for Boys, the National Cathedral School for Girls, and Beaudoir School. Emmanuel



BISHOP-ELECT: Dr. Powell is shown just before his consecration, flanked by his attending presbyters, Drs. Kinsolving and McClenthen.

parish, Baltimore, presented the pectoral cross; and the episcopal ring was a gift of the clergy of the diocese of Maryland.

Bishop Powell was elected Bishop Coadutor of Maryland at the diocesan convention on May 28th. He is a native of Alabama and a graduate of the University of Virginia and the Virginia Theological Seminary. Before coming to Baltimore as rector of Emmanuel Church, University of Virginia.

In 1924 he married Miss Mary Wilkens Rustin of Charlottesville, Va.; they have two sons, Philip Noble Powell and Thomas Hooker Powell. The Bishop and Mrs. Powell have taken up residence at 4202 Somerset Place, Baltimore.

Bishop Perry Recovering

Bishop Perry of Rhode Island, who recently underwent two operations in the Jane Brown Hospital at Providence, is recovering satisfactorily. He expected to return to the Bishop's House last week.

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NATIONAL COUNCIL

Honolulu Classified as Special Overseas District

BY ELIZABETH MCCracken

The National Council meeting, October 14th to 16th, at the Church Missions House, New York, was marked by an almost complete absence of debate and by the largest attendance in the history of the Council. All except two members were present. The only discussion of any length or importance was that in executive session, when the special committee appointed to make a survey of the district of Honolulu made its report. That executive session took place on Thursday morning, October 16th, lasting from 11 o'clock until the hour of adjournment at 1 o'clock, with the brief recess for Noonday Prayers.

At the end of the session, it was announced that the National Council had voted to change the classification of the district of Honolulu, placing it under the Department of Foreign Missions as a special overseas district. Honolulu has hitherto been classified as extra-continental and has been under the Department of Domestic Missions and included in the Eighth province. The special committee, made up of Bishop Keeler, Coadjutor of Minnesota, and Dr. Kenneth C. M. Sills, president of Bowdoin College, reported that the racial problem in the Hawaiian Islands is being handled more effectually by the Episcopal Church than by any other religious body. This opinion was confirmed by observers and deputations not of the Episcopal Church.

Increasing opportunities for work were seen by the committee in several directions. One of these is the work in the Outer Islands under the Ven. James Walker and the Ven. Henry A. Willey. Bishop Littell of Honolulu has from the beginning been especially interested in this work in the Outer Islands, which may still be greatly extended. Another growing opportunity for service is offered at Iolani School, declared by the committee to be "not only a valuable missionary enterprise, but also a credit to the Church." Here again, Bishop Littell has made a continuing effort.

The work of the Robert W. Shingle Memorial Hospital also received the high praise of the committee. The conclusion of the report was that Honolulu has unique opportunities and, under Bishop Littell, is meeting them with signal effectiveness.

Debate Averted on Negro Candidates for the Ministry

The only time when debate seemed imminent in any other session was when the Rev. Dr. Cyril E. Bentley, director of the American Church Institute for Negroes, made his report to the National Council on the opening day, Tuesday, October 14th. Dr. Bentley, in the course of his remarks on the Bishop Payne Divinity School, mentioned that the school had only 12 students and that, in order to give them the theological training required by the Canons of the General Church, the expenses to the school were \$1,000 per student per year.

Several members of the Council asked whether these men could not be trained in other seminaries, and a debate was about to begin when the Presiding Bishop arose and said:

"I do not think these Negro candidates for the ministry can be trained in seminaries in other localities for work in the South. This is not because they are Negroes, but because men, when they go to seminaries away from their own regions, are apt to stay there when they are ordained. That is why it is so important to have seminaries in different parts of the country. The Divinity School of the Pacific strengthens our work there; and the seminaries in the Middle West and in the South do the same thing. Men go to them from the localities, and then work in those same localities. If they come to New York or Cambridge, they want to stay there after graduation.

"It is not possible yet in the South to have a seminary in which both White and Negro candidates can be trained together. Until we do have that, we need a seminary for Negroes in the South. The Bishop Payne Divinity School is a necessity.

SPECIALIZED TRAINING

"People say, and they are right, that the Negroes don't need the same kind of training for their work as the White men. That is true, but not because they are Negroes. All our candidates need to be trained to work in the fields to which they will go and from which they come. Rural work is different from city work, missionary work is different from parish work. Work among the Negroes of the South needs men trained for it, whether White or Negroes.

"We have to measure up to the Canons, and it is a good thing, too. I have had men from the Bishop Payne Divinity School

working in my diocese. They were among the best educated and trained clergy I have ever seen. We need more of them.

"As for there being only 12 students at Bishop Payne Divinity School now—what of it? All educational institutions start with a few men. The expense of \$1,000 a man a year is necessary now. When we have 50 men, it will be less."

Presiding Bishop's Opening Address

The Presiding Bishop opened the meeting of the National Council on Tuesday morning, October 14th, saying that he would not make a formal report as president of the Council, but would say just a few words.

"I should like to say that our work is of special significance at the present time," Bishop Tucker went on. "It is always superlatively significant, but it is particularly so now. If I were asked what kind of work ours is, I should say that it is reconciling the world unto God. That expresses what needs to be done, whether we think of it in terms of the world situation or in terms of the Church or in terms of our own private lives. God made the world for the purpose of carrying out His purpose. Yet, there was never a time when the world did not seem to be working against God's purpose in creating it.

"The means given of God have often fallen into the hands of people opposed to His purpose. Our work is to make the world fit to carry out God's purpose. God was in Christ, reconciling the world to Himself. He was in the human life of Christ. Our hope is not in what we can do but in the sacrifice of Christ.

"But that doesn't relieve us of our duty

Call to the Church

Declaring that this is a day of glorious opportunity for the Church and every one of its members, the National Council adopted the following call to the Church to go forward in the 1942 program of work throughout the world:

What a glorious day of opportunity for the Church!

We are conscious of the tension in world affairs. We are aware of an atmosphere of uncertainty—not fear; just a groping in the shadows such as comes before the delayed breaking of a new day.

But we are called to Go Forward. Taking orders from the Presiding Bishop and General Convention, your National Council presents the 1942 Program. It has to be presented in terms of money, but would to God we could get every member of this Church to see this Budget in terms of life and liberty—

—Young people on the march with a part to play in the United Movement of the Church's Youth;

—On the college campus amid a million and a half students, daring young men and women and faculties alike

striving to put the Christ-way into education;

—A Christian Government in China calling us to aid in free and occupied areas;

—Britain's great missionary enterprises saved for this year by our gifts again appealing for a "lend and lease" lifeline to keep the Christian cause in their far-flung missionary field;

—The Philippines, Alaska, the Islands of the sea, the West and Middle West, "races and kindreds," rural and urban areas, migrant camps, startling shifts in populations due to the defense program—

What a glorious opportunity for every member of this Church!

Democracy without faith in God and good will cannot survive. The Church of the Living Christ is the last and only bulwark which can stem the tide of the times.

"Not by might but by my spirit, saith the Lord of Hosts."

do our part. Sometimes there is a tendency to pray to God to work His purpose out, and then to sit down and wait for Him to do it. God's power must act through human life and sacrifice. Christ did just that and set us the example. The human problem is so great that we get discouraged. Our Lord, humanly speaking, might have felt the same but for His faith. We must increase our faith; we must give ourselves and all we are and have.

"God cannot reconcile the world without the help of men and women working at



DR. SHEERIN: "The real enemy . . . is not outside."

full capacity. Too many give God only the leftover of their capacity. First of all, we must use our full capacity, making sacrifices as Christ did; putting ourselves to that degree at God's disposal. God, as always, fulfills His purpose through obscure and trivial things. Examine the life of Christ, and you will see that He did little things to reconcile the world to God. He carried out every activity, however small, to its fullest capacity and made every sacrifice complete. Thus He went up to the sacrifice on the Cross.

"It is important that we should bring to our minds the significance of our work, even in its most trivial aspects. By doing everything to the utmost, as Christ did, we shall be truly following Him."

Dr. Sheerin's Report

A plea for Church support built upon "living interests" of present membership, rather than income from endowments was made in his report to the National Council by the Rev. Dr. Charles W. Sheerin, vice-president for Promotion.

"The real enemy of the Church," Dr. Sheerin declared, "is not outside, dangerous as totalitarianism is, for instance. The danger is in those who, from a conservatism that is hardly Christian, are willing to take the Church for granted and who do not feel that in this day of crisis the Church must seek to adventure into paths that are different from the old.

"Where the new techniques have been applied," Dr. Sheerin said, "we can point with pride to a renewed influence of the Church."

"We must face the facts," he concluded. "People, mostly old people, who have lived upon incomes from investments, will not be plentiful in the future. Where churches have lived upon endowments, we can look, if we may believe our business men, for a decreased income. The answer is of course for participating programs of activity and worship so to thrill thousands that the Church will be supported by the endowments of the living interest of modern people who will feel that the Church is neither the tomb of past dreams and hopes, nor the mere protector of a mid-Victorian society, but rather the dynamo of living hopes in an age that needs the guidance of a God who is alive—the God of the Resurrection."

This, Dr. Sheerin indicated, is what the Forward in Service campaign is designed to bring about.

Missionary Districts

One of the unusual features of the National Council meeting, October 14th to 16th, was the number of missionary leaders present, all of whom addressed the Council. They included the Rev. Dr. F. L. Hawks Pott, for 50 years president of St. John's University, Shanghai; Bishop Reifsnider of North Kwanto; Bishop Beal of the Panama Canal Zone; Bishop Roberts of South Dakota; and Bishop Remington of Eastern Oregon.

Dr. Pott, now retired, said that St. John's has at present the highest enrolment in its history. This has been one of the strange results of the war. Students are not called upon to fight in China, since the government believes that educated men will be needed after the war for the reconstruction of China. There has been no difficulty because of St. John's being a Christian college, for the heads of the Chinese government are devout Christians, and there is a sympathetic attitude toward Christianity throughout China. The great need is financial, because of the rising cost of living in China.

Bishop Beal announced that he had recently ordained to the diaconate a young Negro, the first man born in the Canal Zone to enter the ministry. This young man, the Rev. Lemuel Shirley, was educated in the Church's schools in the Zone and studied for the ministry at the Bishop Payne Divinity School.

SOUTH DAKOTA

Bishop Roberts spoke of the great opportunity for work in South Dakota, particularly among the Indians. In South Dakota, he said, there are more Church members in proportion to the population than in any other area of the United States. The need for more money for the salaries of workers is great, most salaries now being too low for subsistence. Money for building and repairs is also urgently needed. Some churches and chapels are ready to tumble down, the Bishop reported.

Bishop Remington gave a vivid description of the work in his district. More men

are required, he said, and asked that money for their salaries be put into the budget. [Bishop Reifsnider's address, longer than the others, will be reported next week.]

CANON ON MISSIONARY DISTRICTS

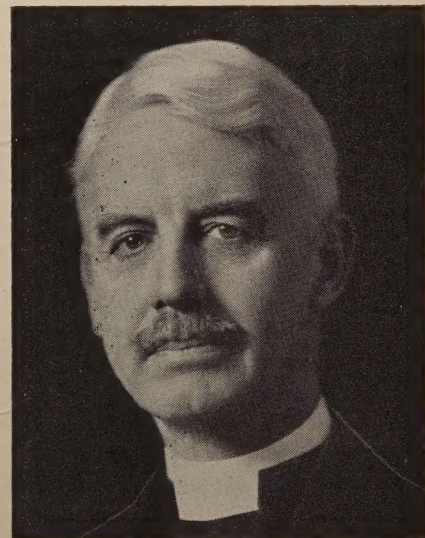
Col. Leigh K. Lydecker of Newark reported to the National Council on behalf of the committee appointed at the April, 1941, meeting of the Council, to study the canons of the various missionary districts with a view to reporting to the next General Convention.

The committee has found that the canons and constitution of a diocese are not suitable for a missionary district and that Canon 20 of the Canons of the General Church should be amended accordingly.

Since the National Council can only recommend any action to General Convention, and since the next meeting of the General Convention is still two years in the future, the Council voted that the report of Colonel Lydecker's committee be mimeographed and copies sent to all the members of the National Council and all the missionary bishops for study.

MISSIONARIES IN CHINA

A report to the National Council on the present missionary status of China and Japan was presented by the Rev. Dr. James Thayer Addison, vice-president of the Council, in charge of foreign missions. In Anking, he said, the Church has four men and three women in occupied areas and three women in Free China. In Hankow, it has four men and five women in the



DR. ADDISON: Reported on the Church's work in China.

occupied region and seven men and five women in Free China. In the Shanghai district, all of which is occupied, the Church has 21 men and two women missionaries.

Budget for 1942

At the closing session of its October meeting, the National Council adopted a budget of \$2,524,870 for the year 1942. This includes an amount of \$300,000 for Aid to British Missions. The Council has estimated its receipts from the United

Thank Offering, trust funds, and other sources as \$653,333, leaving a balance of \$1,821,537 needed from the dioceses and districts.

Diocesan payments to the Council on expectations and contributions for Aid to British missions may be handled in either of two ways, the Council stated in a resolution. A diocese which decides to combine its appeal for Aid to British Missions and its appeal for the regular budget of the work of the National Council will have all its remittances credited against its combined quota. A diocese which decides, on the other hand, to appeal for these two objectives separately will have its remittances to the National Council recorded separately and applied as designated; and the sum of both appeals will be credited to its 1942 expectancy or quota.

JAPANESE APPROPRIATION

Small increases were made in appropriations to most of the mission fields, these offset for the most part by a reduction in the appropriation for Japan. The combined budgets of the three Japanese districts were \$174,738 for 1941; and the amount budgeted for 1942 is \$60,892, including \$15,000 for St. Luke's International Medical Center, salaries of workers not yet placed elsewhere, and minor items which, it is believed, can be sent to Japan during 1942.

The total budget of the Council shows a net increase of \$16,181 over 1941. Increases, covered largely by the Japanese reduction, are \$38,349 for foreign and extra-continental districts; \$20,600 for domestic districts; \$10,863 for the American Church Institute (mostly for the purpose of making it possible for St. Augustine's College, Raleigh, N. C., to secure a Grade A rating); other work, \$50,215; and an increase in the general contingent fund of \$10,000, due to war conditions. Included in "other work" are small increases for Brent House, Chicago; college and youth work; promotion; the Woman's Auxiliary; Christian education; Christian social relations; foreign missions office expense; and maintenance items.

Final revision of the adopted budget is to be made at the February, 1942, meeting of the Council, when reports from dioceses of their expectancies will have been received.

Men's Corporate Gift

Bishop Hobson of Southern Ohio, chairman of the Department of Promotion, reported to the National Council on October 15th on the Men's Corporate Gift and the study which has been carried out by the Department at the request of the Presiding Bishop. Bishop Hobson also submitted proposals for implementing these plans, which the Council approved.

"It is obvious that the Men's Corporate Gift must be put on a firm foundation if it is to succeed," Bishop Hobson said. "It should be integrated with existing men's activities and organizations in the parish, diocese, province, and Church at large, and not be kept separate from them.

"To bring this about, it is proposed that existing laymen's organizations, such as the Laymen's League, Church Clubs, Laymen's Clubs, Men's Clubs, and the

Brotherhood of St. Andrew be enlisted, and that the Men's Corporate Gift be promoted through them insofar as possible. Where no such organizations exist, it is proposed that parishes, dioceses, and provinces be encouraged and helped to form them.

DEFINITE PROJECT

"Another important feature of this work should be the choice of some definite enterprise of the Church to which to direct the Men's Corporate Gift. The men will be far more likely to be interested and to give generously if their money is to go to the furtherance of a definite project. This should preferably be advance work or some piece of work which cannot be begun with present financial resources or some piece of good work which must otherwise be discontinued. The men are not at all likely to be enthusiastic about simply contributing to current expenses or even the current budget.

"The Presiding Bishop's 10-year program, Forward in Service, provides an ideal basis for this work of and with laymen. The aim of that program is to make more effective every aspect of the Church's life and to bring every member into vital fellowship with Christ."

One of Bishop Hobson's proposals for the committee was the appointment of a qualified man to coordinate the plans for the Men's Corporate Gift, beginning his intensive work in January, 1942. "It was scarcely to be expected," the Bishop said, "that the first year or two would show spectacular results, but the Men's Corporate Gift is certain to become one of the great sources of financial and spiritual strength of the Church."

Social Relations

The Presiding Bishop's Fund for World Relief up to September 28th, had reached the sum of \$19,447.06 in receipts and allocations, the Rev. Almon R. Pepper, executive secretary of the Department of Christian Social Relations, reported to the National Council meeting.

Fr. Pepper told also of provincial conferences that are being arranged for study of Church social relations and listed plans for the future work of the Department: the development of Christian social relations with parish churches as centers; work with social service institutions and agencies in the Church; coöperation with other Christian bodies in work for peace, reconstruction, etc.; and further development in the Church's work for world relief.

It was reported that the Church has 79 institutions for child care, 62 for the care of the aged, 77 hospitals and convalescent homes, 24 settlements, 23 city missions, six institutions for maternity care, and 13 Seamen's Church Institutes.

Field Secretary for Youth Division

The Rev. Curtis W. V. Junker, a member of the national Youth Commission, was appointed by the Presiding Bishop and confirmed by the National Council as a field secretary of the Division of Youth and will take office on January 1st.

The Rev. Mr. Junker is superintending presbyter of the Sisseton missions, Sisseton, S. D., and youth adviser in the Sixth province. He is 28 years old. When he was in high school the Rev. Mr. Junker often traveled more than 200 miles with his father doing missionary work on Sunday. During that time he helped organize the state Young People's Fellowship in South Dakota. He is a graduate of Trinity College and the General Theological Seminary, attended the Cincinnati Summer School, and did graduate work at Columbia University.

In his seminary years, the Rev. Mr. Junker had charge of the youth congregation at Port Washington, Long Island. After his ordination to the priesthood, he was in charge of Woodhull School, Hollis, Long Island, and assistant at St. Gabriel's, Hollis, a parish with 1,300 communicants, a youth vestry, and seven youth organizations.

His father is the Rev. Valentine Junker of Watertown, S. D.

Joint Anglican-American Committee

The Rev. Dr. James Thayer Addison, vice-president of the National Council in charge of Foreign Missions, reported that two meetings had been held of the American section of the Joint Anglican-American Committee to study closer relationships between the Church of England and the Episcopal Church.

Full accounts of these meetings had been sent to the Bishop of Winchester, England, the general chairman of the committee. It was known that the English section also had met. No exchange of letters had taken place, however, and it was assumed that mails had been lost at sea because of war conditions.

The Anglican Bishop of Victoria, Hong Kong, now in this country, attended the second meeting of the American section and expressed his interest and belief in the plan of a joint committee. He thought further that at some future time there might be an Anglican Council, which would draw together all Anglican provinces throughout the world. Bishop Hall thought also that the plan would lead to valuable coöperation in the training of the clergy and all missionary workers.

ANGLO-CATHOLICS

Conference on Long Island

An American Church Union conference on worship and prayer, modeled after the regional conference held last May in Manhattan, will be held on the evening of October 29th at the Church of the Resurrection, Richmond Hill, Long Island.

The program will include the singing of favorite hymns, 7:45 P.M.; Festival Evensong at 8 P.M., with the Rev. Dr. Leicester C. Lewis of Philadelphia as preacher; a panel discussion, Why Worship?; and discussions by the Rev. H. S. Olafson and the Rev. Albert J. Dubois.

The Rev. Harry J. Stretch, general chairman, has made a special effort to interest younger parishioners in the con-

ference. It has been suggested that groups might meet at their local parish churches for supper and then go to Richmond Hill together. Clergy have been requested to bring vestments and to take places in the procession at the service.

STRATEGY & POLICY

Bishop Creighton is Chairman of General Convention Committee

The Presiding Bishop has announced that he has appointed Bishop Creighton of Michigan to serve as chairman of the General Convention Committee on Strategy and Policy, to succeed the late Rt. Rev. Dr. George Craig Stewart. The appointment was made, Bishop Tucker stated by the unanimous vote of the Committee, and Bishop Creighton has accepted his appointment.

AUXILIARY

New Officers Elected by National Executive Board

New officers for the coming year were elected at the quarterly meeting of the Woman's Auxiliary national executive board held October 10 to 13th in New York: Mrs. John E. Hill, Philadelphia, chairman; Mrs. Charles P. Deems, Minneapolis, vice-chairman; Mrs. John E. Flockhart, Dubuque, Ia., secretary. They take office immediately.

A new member of the board is Mrs. Clifford C. Cowin of Parma, Ohio, elected by the women of the Fifth province to succeed Mrs. J. V. Blake of Akron, who has resigned. Mrs. Cowin has been active in Christian social relations in the diocese of Ohio.

One of the missionary bishops recently laid, after reviewing the year's activity of a United Thank Offering worker in his district, that, for getting things done, he would take one UTO worker in exchange for three clergy. Appropriations to help such women missionaries to "get things done" were voted by the board at its October meeting.

Religious education materials will be sent to women missionaries at six places in the Philippines, in Puerto Rico, the Virgin Islands, and Haiti.

One of these appropriations is for Miss Ethel M. Robinson, religious education secretary in Puerto Rico. Through consultation with the Rev. Dr. Vernon McMaster of the Department of Christian Education, advice was obtained as to the best available books, worksheets, services, directions for handcraft, and teacher training material; these materials were then adapted for use in the Puerto Rico missions and translated into Spanish. The district had no funds for printing or mimeographing them; but the UTO equipment now provides for that expense.

From the United Thank Offering item for repair of UTO buildings, funds were voted by the board for repairs at All Saints' school, Bontoc, P. I. Another repair item provides for painting the student center at

Lubbock, Tex. The board voted also to transfer the sum appropriated for a new wing at the Ashhurst School, Guantanamo, Cuba, to the purchase of a house and lot there, since it has been found that this would much better carry out the purpose of the original action.

APPOINTMENTS

Appointments recommended to the National Council were the following: Harriet Orth of Trinidad, Colo., for religious education in Wyoming; Effie A. Amena of Miami, Fla., to be a nurse at Voorhees School, Denmark, S. C.; and Irene M. Wood for the Crow Creek Indian mission, South Dakota, where she has been working as a volunteer.

Several scholarships were voted for missionaries now on furlough or for future



MRS. HILL: *New chairman of W. A. executive board.*

Church workers now in training. Two of these are for Negro women students, one of whom will go to the Atlanta School of Social Work; the other, to Windham House, New York, with field work at St. Martin's Church.

Mrs. Kenneth C. M. Sills of Brunswick, Me., who recently returned from studying the work of the Church in the Hawaiian Islands, reported on her trip; and Dr. Winifred Cullis of the University of London, now in the United States for the British Information Service, told of conditions in England.

The next meeting of the board will begin on November 28th—unusually early since the National Council meeting, which the board meeting precedes, will begin early in December.

ARMED FORCES

Request for Information

A request for information about Western New York men in the country's armed forces is being sent to all clergy of that diocese by the Rev. Sigfrid W. Sundin,

chairman of the chaplain liaison committee of the diocesan department of social service.

A postcard is enclosed with the letter, and the clergy are asked to supply the name, organization, address, and nature of service of each man from their parishes who leaves for service or training. The names will be sent to Episcopal chaplains or, where there is none, to rectors of nearby parishes.

ARMISTICE DAY

Prayer for Peace

In view of the gravity of the world situation, the Presiding Bishop is calling upon the whole Church for special observance of Armistice Day as a day of prayer for peace, as a part of the Forward in Service program.

Bishop Tucker has suggested that a time schedule be arranged for continuous intercession in churches; that all members be urged to be present at some time during the day; that subjects for intercession be sent in, especially for men in the armed services; and that arrangements be made for some corporate or community observance.

It has also been suggested that the leaflet prepared by Forward in Service might be taken to shut-ins; that talks on the Day of Prayer might be made at civic clubs; and that school authorities might be induced to arrange an observance on some convenient day.

As the Forward in Service program at this time stresses devotion and worship, the Day of Prayer can appropriately mark the beginning of a concerted effort in this direction.

In the diocese of Pennsylvania, Bishop Taitt has sent out a personal appeal to his clergy on behalf of complete observance of Armistice Day as a day of prayer for peace. A dozen downtown churches in Philadelphia, as well as those in the residential and suburban areas, will be open for prayer and services of intercession.

"We expect that the Federation of Churches and the Jews will also follow our lead in calling a day of prayer," said the Rev. Dr. John Shryock, chairman of the diocesan commission on Forward in Service.

SYNOD

Presiding Bishop to Open Sessions of Province of Sewanee

The 18th synod and Woman's Auxiliary of the province of Sewanee will meet in Charleston, S. C., November 4th to 6th, with synod headquarters at St. Michael's Church and Auxiliary headquarters at St. Philip's Church. The opening service will be held on the evening of November 4th at St. Paul's Church; and the Presiding Bishop will be the speaker.

Bishop Juhan of Florida, president of the province, will preside over the sessions of the synod; and Mrs. Frederick G. Ramsay of Knoxville, Tenn., president of the Woman's Auxiliary, will preside over the sessions of that organization. Bishop Sher-



MASONIC CHURCHMEN: Three bishops participated in a special service held September 21 at St. James' Church, Chicago, in connection with the annual meeting of the Supreme Council, 33d degree, Ancient Accepted Scottish Rite. Shown here with Sovereign Grand Master Melvin M. Johnson of the order (second from left) they are, left to right, Bishops Wilson of Eau Claire, Conkling of Chicago, and Iwins of Milwaukee.

rill of Massachusetts, chairman of the Army and Navy Commission, will speak at a joint session on the morning of November 5th.

The provincial dinner will be on November 5th. The speakers will be Bishop Dandridge, Coadjutor of Tennessee, and Dr. Alexander Guerry, vice-chancellor of the University of the South. At a joint session on November 6th, the United Movement of the Church's Youth will be presented by members of the national Youth Commission. This will be followed by an address by the Rev. Francis A. Cox, chancellor of St. John's, Shanghai.

It is anticipated that there will be an attendance of approximately 400 persons at the synod.

ROMAN CATHOLICS

Poll Shows Clergy Overwhelmingly Against a "Shooting War"

The Roman Catholic clergy, in a nationally conducted poll which ended early in October, voted overwhelmingly against participation of the United States "in a shooting war outside the Western hemisphere" and against extension of aid to "the Communistic Russian government."

The poll was taken by the Catholic Layman's Committee for Peace, which mailed the questionnaire to the 35,000 priests in the United States. Of this number, 13,000, or about 40%, filled out the ballots. Archbishops, bishops, and army and navy chaplains were not questioned. Results showed

that 90% of those voting answered both questions in the negative. Catholic authorities stressed the non-official status of the committee.

Every effort was made by the committee to insure an authentic poll, the secretary of the committee stated. Postcard ballots were mailed by an independent organization using the official Catholic directory; and the returns were tabulated by a certified public accountant.

PUBLIC AFFAIRS

Pattern for Just, Enduring Peace Sought at Rochester Institute

Several hundred representatives of church groups, business and professional men and women, and others sought the pattern of a just and enduring peace at a two-day study conference held in Rochester, N. Y., on October 7th and 8th.

The institute, based on the assumption of the destruction of Nazism and on the possibility that the world may be organized to prevent the recurrence of wars, heard the following principles advanced, among others, as essentials of a just and enduring peace:

¶ Economic fair dealing with war-exhausted nations on the part of the British Commonwealth and the United States.

¶ Recovery of "the basic and fundamental precepts of religion."

¶ Reorganization of world trade so that all nations will have access to raw materials constituting natural resources.

¶ Action by the United States and Canada to forsake isolation and have a hand in making the new peace.

¶ A system of coöperation which will bring government and business more closely in harmony so that there will be more equality of opportunity for all persons to make a living.

Dr. Reginald G. Trotter, history professor at Queen's University, Kingston, Ont., said that if at the end of the war this continent tries to bargain with worn-out countries, "we will sabotage our civilization."

Dr. Walter Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of Churches, said that while political and economic reorganization is required, "there must be a genuine spiritual renaissance" if lasting peace is to be obtained.

Dr. James T. Shotwell of the Carnegie Endowment for International Peace foresaw destruction and devastation worse than that of the Dark Ages unless the peace movement takes hold of the conditions from which this war emerged.

CHURCH PRESS

Wendell Willkie to Receive 1941 Churchman Award

The 1941 *Churchman* Award for "the promotion of goodwill and better understanding among all peoples," will be presented to Wendell Willkie on November 17th, it was announced by the *Churchman*, a semi-monthly Church magazine, donor of the annual award.

Mr. Willkie was selected for the honor by vote of a special nominating committee composed of 1,000 leading citizens, the *Churchman's* editor, Dr. Guy Emery Shippler, declared. The former presidential candidate received a large majority of the 800 votes returned.

The award, it was stated, is the first of its kind Mr. Willkie has accepted. In his early years, Mr. Willkie was a lay reader in the Episcopal church in his hometown in Indiana.

THE BIBLE

Special Week to Emphasize Importance of Bible Reading

Bible Sunday, observed each year by people of many communions, including the Episcopal Church, will this year be followed by Bible Week, from December 8th to 14th. The purpose of the week is to make the reading of the Bible a part of the home life of every American.

The Laymen's National Committee, an interchurch organization with headquarters in New York, is now carrying on a nationwide campaign to establish the second week in December as America's annual Bible Week. The observance this year, according to an advance announcement, will include radio addresses by nationally-known figures; programs in schools and educational institutions; the display of millions of posters in public places; and a movie trail-

er, The Book of Books, which is to be distributed by Columbia Pictures to any theaters which request booking.

SOCIAL ACTION

Two Interfaith Conferences on Coöperatives

Two interfaith conferences on the Church and consumer coöperation are being held this fall, the Industrial Division of the Federal Council of the Churches of Christ in America has announced. One conference was scheduled for October 25th at Swarthmore, Pa.; the other will be held on November 17th at Rome, N. Y.

The latter meeting will be sponsored jointly by the Federal Council, the National Catholic Rural Life Conference, and the Social Justice Commission of the Central Conference of American Rabbis. Speakers will include Msgr. Luigi Ligutti of the Catholic Rural Life Conference, the Rev. James Myers of the Federal Council, and Rabbi Jacob K. Shankman of the Central Conference of American Rabbis.

Speakers scheduled for the Swarthmore conference were Dr. J. Henry Carpenter, representing the Federal Council; the Rev. John C. Rawe, associate director of the Institute of Social Order; and Rabbi Shankman.

PRESBYTERIANS

Northern, Southern Clergy Minister Jointly to Soldiers

Twenty-five well-known clergymen of the Presbyterian Church in the United States of America have volunteered for part-time service among Presbyterian soldiers stationed in the South. These clergymen of the Northern Church will work jointly with ministers of the Presbyterian Church in the United States (Southern) in caring for the spiritual needs of the soldiers, many of whom are Northerners.

Arrangements for this new development in American interchurch coöperation were completed early in October by the Defense Service Council of the Southern and the Emergency Service Commission of the Northern Church. The first minister to take a leave of absence for this work was the Rev. Dr. George H. Talbott.

L. C. SHELTER

A Contribution Sent in Lieu of Funeral Flowers

Friends of the late James Sykes, who died in Loveland, Colo., on August 31st, have contributed \$58 to THE LIVING CHURCH Nursery Shelter in his memory. The check came as the result of Mrs. Sykes' suggestion that flowers should be omitted and that friends of her husband, who so desired might make contributions to the nursery shelter. A native of Mossley, England, Mr. Sykes was a member of All Saints' Church in Loveland.

ENGLAND

Anglicans, Roman Catholics, Free Churchmen Meet for Discussions

A Council of Christian Communities, which includes in its membership Roman Catholics, Anglicans, Free Churchmen, Quakers, and Salvation Army workers, has been formed in Sheffield, England, for the purpose of discussing post-war problems.

The group, which met for the first time in September, plans to hold monthly meetings to discuss the five Papal peace points and the five economic points proposed by the Archbishops of Canterbury and York, Cardinal Hinsley, and the Moderator of the Free Churches Council.

A joint meeting of Anglican, Free Church, and Roman Catholic communions was recently held in Falmouth for the same purpose, according to Religious News Service.

Erratic Course of a Bomb

Details of the fortunate escape from destruction of Liverpool Cathedral have been given in the latest issue of the Liverpool Cathedral Committee's *Quarterly Bulletin*.

An erratically-coursing bomb passed through the outer concrete and copper roof of the Derby Memorial Transept, but hit a thick brick transverse wall and was happily deflected so as to come out through the gable end of the transept overlooking St. James' Road. But for this it would have gone through the stone vault and burst inside the building.

This was the only direct hit, but incendiaries destroyed the setting-out shed and damaged the clerk-of-the-works' office. Further damage was done to the stained glass.

HAITI

Roman Catholic Terrorism

From recent happenings in Haiti, it would seem as though restrictions on freedom of worship are not peculiar to certain European countries. Apparently through the encouragement of local Roman Catholic authorities, there have been repeated attacks on the constitutional freedom of worship (although the Roman Church enjoys special privileges), and there has been widespread excitement and condemnation. The persecution seems to be extended over different parts of the country.

Briefly, the facts are as follows: In the early summer, a decree was issued prohibiting Voodoo worship and, immediately after, prohibition of the American cult known locally as *Trembleurs*. The latter prohibition was because of disturbance of public order. Certain Roman curés in different parts of the Republic then took it upon themselves to exercise police activities, not only closing places of worship, but invading private homes on the plea that they were seeking for articles of Voodoo superstition. This action of the Roman

clergy was sharply condemned and a letter was issued by the Roman Archbishop disavowing the activities of his clergy.

EPISCOPAL CHAPEL CLOSED

In August a chapel of the Episcopal Church was closed. It was the Chapel of the Transfiguration, in the Grande Plaine, within 20 miles of the capital. Upon the protest of Bishop Carson to the Minister of Culte, this old chapel of the Episcopal Church was reopened, and the Bishop was told that it was "an error" of the police.

More recently, the Bishop was informed of brutal attacks upon certain members of the Episcopal Church and on Baptists, the only non-Roman bodies in the region. So-called "sacristains" of the curé at Mirebalais were terrorizing these so-called Protestants and demanding that they renounce their Faith. Upon refusing so to do, the non-Romans were brutally beaten and put in concentration camps.

Efforts were made to have them sign cards of formal renunciation of their Faith, cards that had been issued by the curé in charge of the district. Some of these victims were forced to walk many miles without food or drink and then brought before the local lieutenant of police. Here they were treated as though they were the law-breakers rather than victims.

SUPPORT FROM THE PRESS

The Bishop made a formal complaint to the Minister of Interior and told the facts as they came to him to the editor of the most influential daily in Haiti, the *Matin*. The editor of this publication was, until quite recently, Minister to Great Britain; he is a Roman Catholic, a Senator, and probably the most influential man in Haiti with the exception of the President.

The Bishop asked the editor to designate a reporter to accompany the Bishop in an investigation of the alleged facts. This was done and an extensive report was made, substantially confirming all the allegations, to the amazement of the public.

Later, Bishop Burton, Suffragan of Haiti, spent a night at Boucan Carré, the center of the disturbances, and celebrated Mass in the early morning for a congregation of more than 500. Some of these were Roman Catholics who wished to disavow the disgraceful acts of their co-religionists.

The *Phalange*, personal organ of the Roman Catholic Archbishop, then pretended to make an investigation with the help of the vicar general, entering a sweeping denial of everything.

Now a warm controversy is being carried on between the editors of the two journals, with the *Matin* espousing the cause of the Episcopal Church and the work that has been carried on in recent years for the welfare of the Haitian people. The editor holds the work of the Episcopal Church in the highest esteem and says of the Bishop's investigation that it was sincere and just as worthy of faith as that led by the vicar general of the Roman Church.

He wrote: "The Constitution gives entire liberty of conscience, the liberty of beliefs, the liberty to practice religion—

whether it be Catholic, Episcopal, Methodist, Baptist, or whatever it may be—seeing that each finds there the peace of soul, spiritual light, and the hope of a realization of the divine promises.” He called upon the government for immediate and decisive action.

EPISCOPAL MARRIAGES DENOUNCED

A symptom of the widespread activities of the Roman Church in its anti-Episcopal program is a report of a sermon recently delivered in the cathedral at Port-de-Paix.

The curé, incensed at the large number of Romanists assisting at a wedding celebrated by Episcopal Archdeacon E. O. Najac, excommunicated some 500 of the faithful and denounced all marriages except those performed by a Roman priest to be irreligious and sinful. Archdeacon Najac then publicly demanded whether the curé wished so to characterize the marriages of the President and Vice-President of the United States, Lord Halifax, the King of Great Britain, Winston Churchill, and Myron C. Taylor, the personal representative of the President to the Pope, one whom His Holiness had “most gratefully received.”

There are many like incidents throughout the Republic regretted not only by members of the Episcopal Church but by citizens of high standing who follow the Roman Catholic Faith.

CHINA

American Missionaries in Areas Held by the Japanese

The position of American missionaries in occupied China is steadily becoming more difficult, not only because of the strained relations between the Japanese and the U. S. government, but also because, under the auspices of the Japanese army, vicious propaganda is being released against all “foreign Churches” and against Christianity.

An example of this propaganda is a document reprinted in America by China Information Service, an organization interested in the Chinese national cause, having offices in Washington and a number of correspondents in China. The Japanese-inspired document is reported to read:

“Most churches are maintained by foreigners. These kind of missionaries change the customs and habits of the land of our ancestors. . . . You are loyal Chinese subjects. Therefore we should entertain doubts as to the possibility of a loyal Chinese subject sustaining relationships with a foreign religion. To get a bit nearer the point, religion cannot exist apart from the State. . . .

“We hope you will organize your own indigenous Chinese Church. . . . If you sever relations with the missionaries, you will be secure. We hope that the nearly 2,000 Christians in Hwanghsien will quickly organize the new Church and thus help to establish both the New Order and your new Church.”

There is also a definitely anti-Christian propaganda, which takes the form of an appeal to return to the religion of the

ancestors and particularly to Confucius. It seems, however, that the result of this pressure is the strengthening rather than the weakening of the position of the missionaries in relation to the Chinese people. The fact that so many missionaries have remained in the country in spite of danger has convinced many in China that the missionaries are the true friends of the people. The very large part which the missionaries have taken in the distribution of relief to refugees and to the population of war stricken areas has also made a profound impression.

Typical of the indefatigable workers serving in occupied China is the Rev. Robert E. Wood, a retired priest of the American Church Mission, stationed at St. Michael and All Angels' Church in Wuchang.

“The possibility of being interned,” Fr. Wood wrote recently, “is the one thing which I have dreaded most—with its enforced inactivity, boredom, and ennui. But I have recently had an assurance from an entirely unlooked-for source which has put such fears to rest. Recently, when I was recovering from a severe attack of malaria and was resting on Boone Compound with the other two remaining members of our Wuchang mission, a young Japanese who could speak our Mandarin Chinese, came to call and to ask all manner of questions and take notes. . . .

“Upon my return home, I found that the chief of our local police force had paid a very friendly call at St. Michael's and came to report to us that the local authorities had been holding a meeting to discuss the situation regarding foreigners resident in their midst. They had of their own accord given very special recognition and approval of St. Michael's and assured us that our work was greatly appreciated and that we were given their full permission to carry on. I am sure that a large part of this appreciation is due to the daily clinics for the sick which Miss Johnson and her nurses conduct here. So my fears of the concentration camp have vanished into thin air. . . .

Getting to Free China from here is well nigh impossible nowadays, and I gave up



IN OCCUPIED CHINA: Mission workers are carrying on under handicaps.

that idea long ago anyway. At the same time, in order to serve the greater cause of the Kingdom of God, I am trying to avoid attracting unnecessary attention to myself as an American, by handing over to Chinese anything that looks like a position of authority. There is a strong objection to foreigners occupying positions of authority over the people. So I am trying to persuade the Chinese deacon, whom the Bishop appointed to help me, to assume the office of pastor, and one of the teachers of our parish school to be the head of it instead of me. Of course, I am just as much a priest as I ever was, and our people well understand that the priestly office is essential for absolution, for the offering of the Holy Sacrifice of the altar, and for blessing. But there is an office mentioned in the New Testament, I Corinthians 12:28: “Apostles, prophets, teachers . . . helps.” It is to this latter office that I aspire in the work of extending the Kingdom of God in China.

“St. Michael's has never been closed, even during the time of the local air raids, when the population evacuated the city. There were always some people about who fled to St. Michael's for refuge and were saved from harm, even though the bombs fell all around, rocked the church to its foundations, cracked our walls, shattered our windows, and loosened the roofing. It was very much like the wonder-working shrines which we read of in the Middle Ages. To afford shelter and protection to hundreds of homeless people is part of the work of the ‘helps.’ Then too, with generous aid from the Church emergency funds, from private gifts of friends, and an occasional grant from the International Red Cross, many hungry people have been and still are fed.

JAPANESE COMMUNICANT

“There is something about our church that attracts both rich and poor. It is the usual thing for a hundred or more to receive Holy Communion every Sunday; and the service is finished before the first meal of the day. Last Sunday also we had the added joy of seeing a young Japanese communicant at our altar. He is a member of our own Holy Catholic Church of Japan, and has been here before. He belongs to the army service corps and has been absent from Wuchang for several weeks. He comes when he can. He cannot speak Chinese, but fortunately knows some English. So we can talk together and have become great friends. He seems to be at home with us and it is such a great pleasure to invite him to a Chinese breakfast along with Chinese Christians. In the Church we are all one family.

“It looks now as if we were going to have a very busy autumn instructing our many inquirers and catechumens and candidates for baptism and confirmation. We always have a kind of Forward Movement in Advent; and the number of confessions made in preparation for Christmas Communion, (while rather exhausting for one old retired priest, lacking only a few months of 70 years), yet brings such joy that we are all of us quite young when we welcome and adore our Saviour in our glorious Solemn Mass on Christmas Day.”

The Simplicity of the Saints

By Virginia E. Huntington

SIMPLICITY—what is it? A chair may be the simplest of forms fitted for use; yet we know that it is a complexity of atoms and molecules arranged in mysterious interrelationships. Its simplicity lies in the fact that the complexity resolves itself into a unity that is perfectly fitted to our need to relax. So with human personality. What soul is more complex, more rich, more fruitful, than that of a great leader or a great saint? Yet through the rich exuberance of inner and outer expression runs a thread of direct purpose that unifies.

The simplicity of the saints is a unification of all life through devotion to a center. Such unity must inform any useful life. The scientist, the novelist, the poet, the teacher—all know the compelling passion that makes the particular vocation the only one possible for them. So with the saints, red or black-letter, canonized or obscure, this unity springs from a consuming love of God, a love so great that all else falls harmoniously and joyfully into diminished importance. There can be no question of "giving up" this, or "denying oneself" that; to souls consumed with love of God, things are a hindrance and obstruction. We littler Christians cling to our loved possessions; but those choicer souls to whom the call and vision come strip themselves for their happy race Godward. We press on, encumbered and wistful.

Two variant types of saintliness come to mind immediately; two souls afire with love of God. Their likeness ends here, though both are Frenchmen. So diverse they are in native equipment and intellect and worldly advantage; but both used of God for the cure of souls. The fascination lies in this diversity informed and transformed with the same unifying force—love of God. Both will be known to you: the Curé d'Ars (Jean-Marie Vianney) and Vicomte de Foucauld, Brother Charles of the Arabian desert.

The first offers a unique example of utter childlikeness; the second, an example of simplicity achieved by the deliberate relinquishment of position and privilege. The two present an irresistible and dramatic study in simplicity controlling and directing immensely variant lives. That they happen to be French is unimportant and incidental. One could have chosen many other saints, women as well as men.

The Curé D'Ars

JEAN-MARIE VIANNEY, the more transparently simple of the two saints, was born in a time of scepticism in the latter half of the 19th century, as if to confound the clever and the worldly with his directness and naïveté. As a small peasant boy, tending his father's sheep, his young soul made its swift and direct flight to the God he so ardently loved, in the silence of the fields. At the age of four he knelt in the straw of the cattle-shed to pray, holding

his favorite toy, a little statue of the Virgin.

He grew up in the days of the French Revolution, when to pray was costly and to be a Christian was as strong a test of the reality of faith as in the early centuries of Christianity. God was exiled from France. Jean-Marie was to bring Him back. This shepherd lad with his early "tendency" Godward, found the silence and solitude the very threshold of heaven. Small wonder that our noisy urban day finds faith difficult and prides itself on its disbelief. City pavements speak of man, not of God; and neon lights are less numinous than the firmament.

Jean-Marie's love and faith were infectious. The peasants liked him, liked the statues that he made of the saints and the Virgin. They asked him who was the nice little woman in clay. The childish lips spoke with the same direct and inspired fervor with which they were to speak in age—such simplicities as "We must love God above everything; we must not sin, for sin is an offence against God; if we sin, let us repent and hasten to have our souls made clean." His illustrations were taken from the shepherd life, in peasant language, like our Lord's, and "the common people heard him gladly." They followed the seven-year-old lad in his procession about the fields, the rough wooden cross carried before.

Learning to read at the age of eight, Jean-Marie entered on the road of formal education which was so arduous for him. He was never to become a respectable student; but by intuition, by his very childlikeness, his mind was to fly direct to the heart of a problem with the inspired certainty that was God-given. The boy grew slowly, like a tree, patiently rooted in the realities. Two months after Waterloo, he was ordained, and the ardent simple soul offered to God at the altar the sacrifice of God's Son and the sacrifice of himself.

His impression on the simple people of his new parish was immediate. The wise, the important, were slower to accept; but crowds thronged to hear his very ordinary sermons, so extraordinary was the spirit revealed in them. The direct mind that probed to the heart of a sinner's difficulty was aghast at the throng of penitents. Horror filled the pure mind at knowledge of the sin revealed in confession; but he prayerfully overcame his horror, and his biographer tells us that "faces, hands, bodies became for him only expressions of the soul; they have no longer any beauty but that which the soul prints on them."

THE VILLAGE OF ARS

At 32 the Abbé Vianney was called to the tiny isolated village of Ars, undistinguished, with its poor, neglected church, its few houses, its several cabarets. He entered the church. It was humble; that pleased him. It was dilapidated; that was shameful. The vicar-general had said to him of the parish of Ars: "It is a little parish where there is not much love of

God; you must put some into it." How well he succeeded the years were to show, for at his death he had brought 80,000 souls to repentance and new life.

What were the means he used? First of all, a personal life of great self-discipline. His food was the meanest, and negligible in quantity. He wore a hair shirt. He slept but a few hours and on bare boards. He was an example to a parish whose piety had lapsed during the Revolution, so that drinking, Sabbath-breaking, laziness, neglect of religious duties were the rule. To counteract this, the curé preached with conviction his own burning certainty of hell and the devil. He saw sin as a loathsome disease and set about its cure. With tears streaming, he preached to an awakening congregation the fear and love of God. God cared, their curé cared—oh, how much! It seemed to matter to him that they should come to church. He demanded the highest, and his personal sanctity won his people. The scarcity of his household belongings shocked even the simple peasants.

MORNING PRAYERS

Before daybreak he rose to utter the simple and loving impulses of a full heart that were overheard by his awed listeners—simple sentences such as these:

"My God, my all, You see how I love You; and I do not love You enough.

"My God, You have given me all; behold the little that I give You. Give me the strength to give more.

"My God, here is all—take all: but convert my parish. If You do not convert it, it will be because I have not deserved it.

"My God, I count my merits as nothing, but Yours are infinite. May they win for me the grace of suffering.

"My God, I consent to suffer all that You may wish, for all my life . . . for a hundred years . . . and the most bitter suffering, but convert them. . . ."

DEPRIVATION

We know of his meals—a crust for breakfast, a cold potato or two for mid-day (the iron pot is still shown to pilgrims). He was forced to give up living on sorrel only. "I could not keep it up," he mourned. But at mealtime he was sure of finding his people at home, and he visited them then in an easy intimacy, standing as he talked, and passing on from house to house.

For himself he had only a soutane, a hat, a neckband, a pair of shoes; one of each to be worn to the bitter end; and he never had a cloak. For himself, tatters; for God and His house, all the splendor he could summon. Here everything takes the form and color of prayer, and all is stripped away save adoration. "The deprivation of sleep, the hardest to bear, the most meritorious, was the one he embraced most willingly."

And how he could preach! He anguished over the preparation of his sermons; and

the extemporaneous outpourings were best. Here are more of his simple utterances that so moved his hearers: "God has created us and placed us in this world because He loves us and placed us in this world to love Him. To save our souls, we must know, love, and serve God. How beautiful a life! How beautiful, how great—to know, to love, to serve God. We have nothing but that to do in this world. Anything that we do apart from that is waste of time."

The naive and the supernatural mingle in the curé in a simplicity that marks the saint. Everyone felt it. The higher clergy were humble before it. The poor and the sick came to him by thousands—pilgrim feet invading his every privacy, his every waking moment, in a flood that was irresistible, to make their confession, to have their medals blessed, to quench the human need for touching the hem of sanctity.

Miracles came in answer to his prayer for food for his school children. We need not dwell on these, striking though they are; but can say with certainty that where the simplicity of faith asks, the supernatural aid responds. The saint is an unchoked channel through which flows divine power.

UNDERSTANDING OF SOULS

The simple words of the average preacher fell with fresh power from his lips—words with an arrow-tip that pierced the heart. But it was as confessor that he gave his best. Each soul was unique, and he could penetrate every pretence. "He himself was a living argument no one could resist. Men saw in the curé the very love of God, while he saw in his penitents the agonizing spectacle of those who will not love God enough. He suffered and was strong. He was strong and therefore suffered—the divine law. That suffering strength transformed by love made him more than the priest absolving sinners. He was an inspired counselor; unlearned in formal psychology, unlettered in theology, he had a divine understanding of souls that could solve the most subtle case. All sorts and conditions came to him—peasants, nobles, intellectuals, priest, monks."

He saw that "union with God enables man to see clear through the veil of the flesh to the deepest mysteries of the soul. The veil grows translucent, shone through by the spirit." How direct his method: To a hunter he said, "It is a pity your soul is not as beautiful as your dog." A year later the man entered a Trappist monastery. To the sophisticated, the noble, the rich, he urged that they become once again as little children; to believe that the Gospel still lived, and the Church and sainthood and miracles. One should go to God quite straight, like a cannon ball, he said, in answer to a query. He was fond of saying, "The heart of the saints is liquid."

OVERWORK AND ASCETICISM

His constant overwork, his great asceticism would naturally have dulled his mind, as it finally broke his body; but his mind continued keen and bright with use. God kept it so. "He thought less and less. He was more and more. For being is by nature simple." He emptied himself to give place to Being itself, which is simplicity itself, by virtue of its indestructible unity. He moved in God. A born contemplative,

he had scarcely a moment for prayer. He tried to run away to a monastery; but his pilgrims found him out and brought him back. His work became his prayer and his devotion to it was his way of saying to God, "I love You."

In 1859, when the body he had never spared failed him, he seemed to those about him to be pure spirit, all love, all simplicity; in short, a saint set in the midst of a century, whose glory it was to have lost faith, hope, and charity." His canonization in 1924 could add nothing to his essential sanctity. Those who know tell us that the little church at Ars holds today the quality of his soul—simplicity, silence, prayer.

Not only France, but the world, too, had a new saint, a new challenger of the old verities. In an age that glorified reason, the Curé d'Ars was, and is in our sophisticated day, a living contradiction to all that reason prizes most. He lived and died in the splendid belief that out of smallness comes greatness, that simplicity is the footpath that leads narrow and straight to the very gate of heaven.

Charles de Foucauld

FOR our second saint I have chosen Charles de Foucauld—one whose death in 1916 brings him so close to us. A friend whose opinion I value contends that the Comte de Foucauld was not simple; but to me he represents that dramatic turning from extreme worldliness and privilege to a life of utter devotion to God that illustrates the simplicity we are thinking about. The unification that results from supreme attraction to the Divine Core and Center made of his sophisticated soul a burning focus. While narrowing his life, it gave it direction and momentum.

Charles Eugene de Foucauld came of an ancient and noble family whose members had been friends and servers of their Kings. Gallant soldiers, saints, and martyrs died with the name of Foucauld. Charles had a devout mother who gave her little son a tiny altar in his room which outlived his own faith, for his mother died early, and the passionate boy was reared by an indulgent soldier grandfather who could deny him nothing.

He was unhappy at a boarding school which was under the direction of the Jesuits. His was a restless and devouring mind; and he read philosophy without the direction of a Christian teacher so that he lost his faith very early, yet retained a deep regard for the Jesuits. Underneath the idle life of loose living was a strong will. And the family was a devout one whose prayers upheld the boy in spite of himself. His Army record was far from admirable, and we will pass over that, saying nothing except that it gave him his great love for the Arabian desert. The grandeur, the solitude, the rigorous demands it made on the endurance of the individual spoke to the deeps in his passionate, undisciplined soul.

DANGEROUS ADVENTURE

At 24 he resigned from the Army in order to explore Morocco, a most difficult adventure, for it was a "closed country, mistrustful of the foreigners, cruel in its vengeance." It was a dangerous enterprise requiring disguise. He chose that of a Jew

and studied Arabic and Hebrew to prepare himself. All the great qualities of his personality were developed and hardened in preparation for his heroic work later as a Christian missionary.

He has left a record of the magnificent journey (read it again in the *Life of René Bazin*). Foucauld's gifts as a writer and the charm of his pen-sketches make his book memorable. To the accuracy of the scientific observer is added the charm of the poet and scholar. The Geographical Society conferred a gold medal upon the explorer, so many and valuable were his discoveries; the result of tenacity of purpose against all odds, patience, fidelity, at risk of life, in making daily notes and sketches.

He admitted that the eight months had changed him. He was unwittingly on the road to that future when he could write: "I have been thinking so much about Morocco . . . where 10,000,000 are without priest and altar; where Christmas night will pass without Mass and without prayers."

Another journey drew him back to the desolation of Algeria where he was alone in the desert that spoke to him in the starry silence of the night with a voice that he did not yet name; yet he recognized the authority of the tone, the very voice of Silence whom he dared not name as yet—God. Home again he moved in the luxurious and sophisticated circles of his relatives and friends. But in his room he resumed the eastern burnous and slept on the carpet, for bed he would not have.

LOVE OF SOLITUDE

Otherwise it was the elegant and tasteful room of a man of the world—but with a difference, for Foucauld was beginning to name his love for solitude by a new name; he was frequenting churches with a wistful longing for the peace that characterized the family circle—so tactful in its reticence, so eloquent in its religious practice. And he had caught a spark too from a new life, a great soul, the Abbé Huvelin, who was responsible for the conversion of Baron von Hügel. In the abbé, Foucauld saw the very soul of religion; and he caught the infection of his holy life so far as to make his confession and communion.

The strong will and single aim that had won for him a distinguished career in scientific exploration found a new direction. Hardened and burnished by use, it sped like a weapon to its new goal—nothing less than utter devotion to the love of God. The solitude he loved drew him to La Trappe, and here he worked happily and obediently, feeling no hardship. But an earlier visit to Nazareth drew him again like a magnetic force, and he lived there for a time in utter simplicity and poverty.

On again he went into his loved desert. He had learned to prefer solitude and silence, extreme simplicity of dress, food, and housing. His strong, intense, energetic nature craved it. He understood his vocation to be a life lived in charity and above all in obscurity. He had "a passionate desire for the best." Obedience was difficult for one born to command, whose nature was proud and impetuous.

PRIVILEGE OF SELF-DENIAL

Writing from Rome in 1896 he says, "When one loves, what is sweeter than to give something to the Beloved; above

all to give Him something to which we are attached, to suffer for love of Him, to give Him our heart's blood?" To feel so keenly the privilege of self-denial, one must be utterly filled with a simplicity of aim. He sees the Colosseum from his window and is reminded not of the agony of the suffering there, but of "What a strain of love still rises thence to heaven! How our Lord has been loved within these walls!"

After long misgiving, he felt sure that one ought to accept the priesthood from which a sense of unworthiness kept him for long. More and more he felt his vocation to be to bear his Lord into wild countries, among infidels, and to live ever adoring Him in silence, preaching only by the heroic charity which He instilled into his heart. He was ordained to the priesthood in June, 1901. With him to the ordination went the Father Abbot who asked Charles de Foucauld to provide food. At lunch-time Charles set out for each of them three figs, two walnuts, and a bottle of water; but at the house of the Bishop after the ordination he ate "as everyone else and was not singular in any way."

In a letter of the Abbé Huvelin's recommending Charles de Foucauld to the Abbot Dom Martin of the Trappists, he says out of a wide experience of souls, "Never in my life have I seen a man realizing so fully the ideal of holiness. Never, except in books, have I seen such prodigies of penance, humility, poverty, and of the love of God."

THE SAHARA

In a letter to the Bishop, Charles de Foucauld explains his hope for his life as a priest: "The remembrance of my companions who died without the Sacrament and without a priest, 20 years ago, urges me strongly to set out for the Sahara, without a single day's delay, since a gain of one day may mean the salvation of the soul of one of our soldiers . . . above all to

sanctify the infidel population by bringing into their midst Jesus present in the most Blessed Sacrament."

"A hard instrument for tough work," he was to prove "a desire to go to the end in love and in the gift of self." Another of his superiors finds him "the finest soul I know; with incredible generosity he advances with giant strides on the path of sacrifice. . . . There is in him the material of many saints. His noble presence is a most eloquent sermon." Read again the brilliant and moving pages of his life, of which one would not spare a word.

Charles de Foucauld, the priest, moves us today as he enkindled those about him in the desolation of the Sahara. What his brotherly concern meant to the lonely soldiers of the Sahara may be imagined from a note, one of his many seekings of the lost sheep: "You told me that you are depressed at night and that your evenings are dull. Will you—if allowed—come and spend the evenings regularly with me? We shall make them as long as you like, chatting fraternally of the future, of your children and your plans, of what you and those you love more than yourself want and hope for. . . . You will find a brother's heart, if nothing else. . . . The poor man offers you what he has . . . above all, his very tender and brotherly affection, his profound devotion in the Heart of Jesus."

MARTYRDOM

In Charles de Foucauld, the iron will was made malleable and supple from contact with the fiery Heart of Love. His cross was that he found no one resolute enough to join him in his Brotherhood; but indeed the Rule was impossibly severe. He wept at the news of the death of Abbé Huvelin, but added: "Yes, Jesus is enough: where He is, nothing lacks. However dear be those in whom His likeness shines, it is He who is all. He is all in time and eternity."

Father de Foucauld's influence over the

natives of the desert was immense. They revered his sanctity and respected his force of personality; but the martyrdom that he craved came to him in December, 1916, when he was shot by some disaffected Tuaregs. "He desired a violent death dealt in hatred of the Christian name, accepted with love for the salvation of the infidels of Africa." His Bishop wrote of him to his sister: "God had so entered into him that his whole being overflowed with light and charity. He was a great character, a great man, a great saint."

Patterns for Our Day

AND what of our two saints as patterns for our day? To the world the Curé d'Ars will seem a foolish, silly, credulous peasant. Others will see in Charles de Foucauld the inveterate nationalist, the soldier obsessed by his love of his country France; who saw Christianity as the only means of making the African tribes really French. Each one of us must function within the boundaries set by our early environment and by our heritage. The curé was the peasant to the end. Father de Foucauld's thought and action was set in the military frame. The setting is important, but secondary. To both God was center and circumference, and He was served by their consecrated humanity.

Could we so love, would we so love, we, too, could kindle our circle as they did. Both knew the suffering that comes from great loving; both experienced the ecstasy that comes from suffering offered to God. Both possessed an unwithered freshness of soul, ardent and unjaded to the end. Both withstood the deep craving for withdrawal from a world which would not be deprived of their human presence; yet each kept inviolate that inner cell that was known only to themselves and to God. The essential sweetness of the curé's soul was made strong by the wine of God's love. The proud and willful nature of the soldier Charles de Foucauld was made gentle and winning by God's indwelling.

We, too, must live out our days within the boundaries of our gifts and limitations. We need not emulate the very details of the life of the saints peculiarly dear to us. It would be unsimple to do so. But could we love God with even the partial warmth of their ardor, our hesitations, our indecisions, our complexities would fall away. Serenity, joy, simplicity would take their places.

One recalls the Fable of the Ugly Duckling by Mother Janet Stuart. The wild duck tells the Ugly Duckling of the life of the marsh, freezing, windy, demanding, but independent. "I think it is a lovely life," exclaims the Ugly Duckling. "You don't understand a bit about it," says the wild duck. "Lovely is quite a weak word, a wretched word—a pond word. This is quite a different place—wild and grave and free. . . . Hark to the sweep of the gale! . . . Trust your destiny!" And the Ugly Duckling realizes with a great wave of assurance that he is meant for the deep waters.

It is a parable of the soul. May the winds of God sweep away our smallness, the gale of His great love lift us all a little nearer to His great and essential simplicity, to that "Reality which so solidly sustains and so delightfully dwarfs" us.

I WONDER!

"Closer, perchance, than those who walk beside us . . ."

WHY is it that you seem to speak of them always
As if they were no more?

Why, when a stranger marks that lovely face,

Must I hear someone, as if speaking of a lost world, say,

"That was her sister; but she died sometime before

You knew her; and the one in this next place—

Her mother, yes; how long since she lost her I do not know."

As if I had no sister any more at all,

Since she outgrew her earthly dress a while ago!

And that I had been motherless these many, many years!

I wonder if you think the Father's hand holds them away—

Knowing their eagerness to reach us ere we faint and fall!

I wonder how you think one could go on from day to day

The same—if they were dead—and take so little time for tears!

ELIZABETH A. RUSBY.



The Rev. George E. Long preaches informally at the lectern in St. Thomas' Church, Beattyville—there is no pulpit. He lives in Beattyville and serves missions scattered over two counties among the mountains.



Mr. Long travels 11 miles every Sunday to eager schoolhouse—named from the teacher who started it—to hold services. Here he is preparing the altar—the teacher's desk—for celebration of Holy Communion. The bulk of the congregation are children. The string of cottages at the right is on the Patterson Friendly Farm, and is known as "Honeymoon Cottage" though, as far as is known, no one has spent a honeymoon there. The diocese maintains a paid social worker at the farm under Mr. Long's direction.

Mr. Long is chairman of the school garden project of the county planning committee. Below he is shown discussing plans for a garden at Patterson farm with the state and strict WPA chiefs. The garden is to be for the children of Eager School.



Mr. Long puts in an hour or two of each day gardening and taking care of his chickens, which bring him a little extra cash as well as fresh food for his table. Among his other accomplishments are wood-chopping and conducting a devotional radio program, "The Church of the Mountains."



In the kitchen of Patterson farm Mr. Long finds Mrs. McGuire, the diocesan social worker, busy with preparations for a dinner. It is her job to teach women and girls sewing, cooking, and housekeeping. She has lived in Lee County all her life. One of her daughters is attending Berea College.



St. Thomas' Church, Beattyville, mountain mission in the diocese of

Mount

By the R

St. Thomas' is the first of the missions in Kentucky. In 1897 "The Episcopal High School" was founded in Beattyville, and St. Thomas' Mission was founded, superseding an older mission across the Kentucky River in Proctor. Lucien Lee Kinsolving, late Bishop of Southern Brazil, was at one time rector of this school.

For 26 years, beginning 1901, the Rev. Alexander Patterson had charge of the field, and was known as "The Apostle of the Hills." He served as many preaching stations at one time.

Toward the end of his life, Mr. Patterson purchased two tracts of land and willed them to the diocesan Woman's Society and to the diocesan Girls' Friendly Society. On the land he built a log cabin and some cottages, which are now the center of community social work on





ashed in 1896. It is the oldest

ssionary

ph Madson

in Friendly Farm," a mile and a
er from the highway, back in the hills.
July 1, 1937, the Rev. George E.
was appointed to have charge of the
On his fourth anniversary he be-
archdeacon of the mountain missions
e Diocese. For the past year he has
chairman of the Department of Mis-
in the diocesan Executive Council. He
owed his training at DuBose Memorial
ing School after many years in
ress.

Beattyville is the one town in Kentucky
which the Episcopal Church is "the"
ch. It is the only church in town with
tled resident pastor, and he is in a real
the "parson" of the community, its
ng citizen. The church building oc-
s a prominent place, on the hill side
ooking the court house and the main
t.



Out parish calling near Crystal, Mr. Long stops to chat with a prosperous farmer-Churchman who has land along the river bottom and owns the general store. He is also the local postmaster. (Right) Mr. Long calls on the Flinchum family, near Patsy, an hour's ride off the highway.



The house shown in the upper of the two small pictures below belongs to one of Mr. Long's more prosperous families—it has two stories. The lower picture shows a scene outside a house where Mr. Long is making a sick call. When "our preacher" arrives, so do the neighbors and they all try to look in the doors.



The speedy lad above, right, is carrying away some magazines that Mr. Long had in his car.



Unexpected and varied calls for help come to Mr. Long. Wanda (right) was born in the rectory; her parents had nowhere else to go.



ve, Mr. Long is given the place of honor
le the stove, made out of an oil drum.

he end of a busy day, Mr. Long reads his
while Mrs. Long knits for Bundles for
ain. (Her husband is the local chairman.)
ard, their son, has still another dog and
t, as well as ducks. He also acts a substi-
announcer at the local radio station. Last
his fellow students at Beattyville High
d him most versatile student. The Longs
have a daughter, who is away at college.



The National Council Meeting

SEVERAL of the unusually large number of visitors to the October meeting of the National Council were heard to say that the sessions were not so "interesting" or "exciting" as former sessions that they remembered. Some of them remarked that, except for the speeches of the missionary leaders present, this meeting of the National Council was scarcely "interesting" at all.

We think that what they really meant was that the sessions, because of the almost total absence of debate, were less dramatic than usual; or, perhaps, less "exciting." While we can see the point made by the visitors, we still cannot agree with it. This meeting of the National Council impressed us, even apart from the thrilling addresses of the missionary leaders, as peculiarly interesting, not to say dramatic and exciting in the best sense.

For example: there was the vote of the Council, changing the district of Honolulu from an extra-continental district, under the Department of Domestic Missions and in the Eighth Province, to a special overseas district, under the Department of Foreign Missions. It is well-known to the Church that Bishop Littell has long desired this change, for reasons which he has made clear on many public occasions. One of these excellent reasons is the location of the Hawaiian Islands, which is very "extra" continental indeed. On other important accounts, Bishop Littell has felt that the rules of the Foreign Department suit Honolulu far better than the rules of the Domestic Department, which are practicable for missionary districts in the United States.

Another matter affecting the mission field is so technical that it is "interesting," not to say "exciting," in itself rather than in its presentation to the National Council at the October meeting. This is the study of both diocesan and the general canons on the administration of missionary work, with a view to recommending amendments to Canon 20 at the General Convention of 1943. Not only every missionary bishop but also every other missionary, and also the majority of those men and women who are in close touch with the missionary enterprise of the Church, will recognize that the opinion of the committee reporting on this subject is sound. The canons of a diocese are not suitable for a missionary district. The Council simply received the committee's report, voting that it be mimeographed and copies sent to all members of the Council and to all missionary bishops, for study and comment. On the basis of these comments, a recommendation will be drawn up and presented to General Convention. We found this of great interest. "Excitement" of the customary kind will attend the discussion in the House of Deputies and the House of Bishops, when General Convention meets in Cleveland. But it is exciting now to know that, at last, action is to be taken on a matter of such supreme importance to the administrators of our mission fields and to all our workers in them.

Many visitors had expected a lively debate on the Men's Corporate Gift, recollecting such a discussion at an earlier meeting of the National Council. There was not even a question asked, when Bishop Hobson concluded his report as chairman of the Department of Promotion, which has this work in hand. The proposal that a full-time executive be appointed to further the Men's Corporate Gift was voted without a

dissenting voice. The plans suggested by the Department of Promotion were exciting to us, for the reason that these plans proposed the enlistment of the existing men's organizations of the Church in making the Men's Corporate Gift a great and strong reality. In parishes, dioceses, and provinces, wherever they may be, in which there are no such organizations or an insufficient number, it was proposed that encouragement and help should be given in forming them. This may have sounded rather pedestrian; but its implications are actually dramatic. Thus, in promoting the Men's Corporate Gift, clergy and laity will be strengthening the corporate work of the men of the Church in all possible directions. The organizations will promote the gift; the gift will promote the organizations.

It is well known that the United Thank Offering has strengthened the work of the women of the Church, and that, as their work became stronger the amount of the United Thank Offering steadily rose. We need hardly say that the women have their own ways of promoting the United Thank Offering, and that their effectiveness is known throughout the entire Christian world. The men, needless to say, will have their own, different, ways. In one fundamental particular only, both are alike: a gift from every man is wanted, just as from every woman. All "promotion" moves toward this end, with the men as well as with the women. Also, both have in view always a continuing offering, to be presented at each General Convention, and representing the best that can be done in every triennium.

ALL visitors were agreed that the addresses made by the missionary leaders were exciting in the finest meaning of that word. Dr. Pott, with his distinguished record of over 50 years' work in China, thrilled everyone by his account of the situation there. Bishop Roberts drew a vivid picture of the work and the needs of the Church in South Dakota, which moved all with a determined desire to help. Bishop Beal brought the exciting news of the ordination to the diaconate of the first native-born Negro of the Panama Canal Zone, a graduate of the Church's schools. Bishop Remington told the story of Eastern Oregon in his characteristically convincing manner. But most thrilling of all was the appearance of Bishop Reifsnider, just back in the United States from North Kwanto, Japan. Seldom has so moving an address as his been heard at the National Council—or elsewhere, for that matter.

It is unusual to have so many missionary speeches at the Council. Ordinarily, one missionary bishop says "a few words," trying to get into a brief space of time the most urgent facts and appeals. The National Council, realizing the unsatisfactory aspects of this procedure, had planned its schedule in such wise that members might hear more nearly the whole message at this meeting, from each leader. And there were many more leaders present than there have been in a long time.

One other interesting feature of the National Council meeting must be mentioned. Notwithstanding the fact that there were five addresses from the missionary leaders, and a report of some length from Dr. Bentley of the American Church Institute for Negroes and a long report from Dr. Sheerin, the Council did its work in the appointed time of

two days and a half. Since we have always called attention, unfavorably, when executive sessions have seemed to us in excess of proper constitutional soundness, we are delighted to write, with acclaim, that the only executive session of the October meeting was that in which the confidential report on Honolulu was received which was "fitting and proper."

Europe's Children

IS THE cause of Christianity and democracy in Europe to be defended by starving countless thousands of children? This question, one which lies very near the heart of the problem of Christianity's attitude toward the war, was raised again October 19th by Herbert Hoover in a radio address under the auspices of the National Committee on Food for the Small Democracies.

The State Department of the United States and official British spokesmen have refused to support negotiations to allow any food shipments through the blockade, even though Senators, congressmen, and about 20,000,000 ordinary Americans have urged them to act.

"It is not enough," said Mr. Hoover, "to plead international law. I agree Germany has the moral responsibility to feed them. There is a vague legal responsibility. But the overpowering fact is Germany does not, as the result of the

blockade, have the kind of food needed for these women and children.

"They will not feed them. That stark fact faces the world. And these helpless people cannot eat morals and international law.

"Those Americans who deny moral responsibility cannot deny the obligations of compassion and of self interest in the future of civilization. Is not the preservation of these children also a part of this responsibility?

"Hitler cannot be defeated with armies of starving children."

Several bishops of the Episcopal Church are prominent among those urging fuller American participation in the war. Will they speak out now to show that they, at least cannot be numbered among those who placidly accept the most horrible and unChristian means to accomplish their ends?

Gift Subscriptions

A SHORT time ago a kindly Churchwoman sent THE LIVING CHURCH a check for \$250. We had not solicited it, and so the gift was all the more pleasant for being a surprise.

"I want you to have this," our friend wrote. "Use it to send just as many individual subscriptions as possible to retired and missionary priests who cannot afford to subscribe. I do wish I could send more. Please do not use my name."

If we in THE LIVING CHURCH office had all put our heads together in an effort to decide how best to use the check, we could not have hit upon a more worthy project, and we know of nothing we have ever done that has caused more genuine happiness. Witness these replies, from the first of the gift subscriptions we sent out:

"Your gift is more than I dreamed of. I really didn't know how I was going to get along without THE LIVING CHURCH."

"Give my sincere thanks to the lady. I should like to know her and thank her myself."

"Please convey my thanks to my anonymous donor. After 30 years, I should have been unhappy without my LIVING CHURCH."

"I am indeed delighted that I am to receive THE LIVING CHURCH for the coming year. Please thank the one to whom I owe appreciation."

"Many, many thanks. And after I read it, I pass it on to a shut-in. The gift will do double duty."

"God bless you and the donor. You cannot imagine how difficult it is to live on \$30 a month (there are two of us). We have to budget, and we allow ourselves carfare for church only once a month. So you see THE LIVING CHURCH is doubly necessary."

These replies are sufficient to give an idea of the happiness that the good lady's check has brought to many.

INSIDE AMERICA

BY ELLIS E. JENSEN, Ph.D.

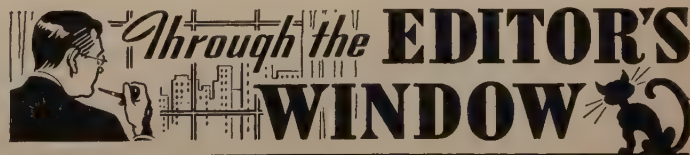
Political Blocs

HAPPILY for America, our various nationality and religious groups have seldom formed political blocs and voted alike. The outstanding exception was in the days when Negroes voted Republican for the reason that Democrats were associated chiefly with the South. In contrast to American experience, however, Europe's politics has been turbulent for years because religious groups voted *en masse* one way or another.

A minority group will not form a political bloc unless it is fearful of the larger groups in the nation. When our nationality and religious groups in America live without fear in their hearts, they divide on their politics as numerous social studies demonstrate.

Trouble-makers raise the alarm that there is a Catholic vote, or a Jewish vote, or a Negro vote. Actually there are no such blocs today. They will surely come, however, if these or other groups are made to feel that the majority of Americans are hostile to them. The very men who prate about the "menace" of these imaginary political blocs are doing the most actually to create them. For if they succeed in poisoning the members of the American family one against another, such political blocs are bound to appear. When a minority group fears for its civil, social, and economic rights, it will muster its maximum strength in political unity in the hope of relief from its difficulties.

No American who loves his country wants to see our religious or nationality groups form political blocs. This would cause political chaos and provide a field day for demagogues. Fear and division would be the stock political emotions, instead of mutual trust and the desire to cooperate for the good of the nation and all the citizens of it. We can prevent such political blocs from appearing if we challenge every bigotry in our hearts.



OUR LEXINGTON CORRESPONDENT vouches for this story: The four-year-old son of a parson was being shown through the church in which his daddy had been reared, and met the organist. The organist said, "And what does your daddy do?"

"My daddy is a priest; mostly he typewrites, but sometimes he preaches," was the little boy's reply.

The Eternal Temple

A Meditation for All Saints' Day

By the Rev. Bernard Iddings Bell, D.D.

IN A time like this, when there is an end of hope for peace and joy to be gained by a humanity which trusts in itself, which ignores man's sin, man's greed, and man's ambition, in a time when the modern illusions are dissipated by war, confusion, suffering, it is of necessity for him who would hang on to sanity to see again a vision of that Reality which exists in realms more significant than this man-ruined earth.

Let me look upon the city of God, man's true home, that city in terms of which I may live even now, by faith, while lesser realms dissolve. In the midst of that city, giving it significance, is the Temple of God, not made with hands, eternal.

JERUSALEM

Everyone who has read the Old Testament, even superficially, must have been struck by the central place occupied, in the thinking and spiritual aspiration of God's people, the Jews, by the city of Jerusalem. This was not merely because Jerusalem was their political capital. The thing which made Jerusalem to them a place of central importance was its Temple, the House of God which crowned the highest peak of that escarpment of rock which thrusts itself out, high above the valleys which lie below, narrow and deep. In truth, one looked up, *literally* looked up, toward that Temple; one went up, *literally* went up, to its feasts. It was natural to look up toward it in spirit also and in hope.

The disillusioning years of Jewish history went on—that history marked (as is all history) by desire and hope for national security, for prosperity and peace—desire and hope continually thwarted by crowd rebellion, by headstrong and foolish princes, by blundering diplomacy, by over-confidence and consequent disillusionment, by war and threat of war: Time came when they could trust in nothing else, put their hope in nothing else, than in the Temple on the hilltop.

Some day, they felt, all would be well; and peace and health and prosperity would flow forth to them and to all the world from that ever more, and more magnificent enclosure, into the building of which they put their wealth (whenever they could get wealth) and their utmost of desire. They were sure that, thanks to the Temple, there would eventually flow from their distressful nation peace and happiness to all the world. Alas, it was not destined to be so! Too weak, too sinful the hands which built! Too casual and too gross the fabric!

ERA OF PROSPERITY

For the 46 years before our Lord's time, the Jews, with the Romans keeping order, had been having an era of resplendent prosperity such as had never been seen since the fabled days of King Solomon. During those years, the Temple had been wholly rebuilt, to a size and with a mag-

nificence of which even Solomon had never dreamed. Meanwhile, national righteousness had not kept pace with the princely beauty of the sanctuary. The injustices of life were terrible and tolerated; the poor were enslaved while the few lived by privilege; God's law—His justice—was flouted right and left, in public life and in private immorality; but the Temple on Mt. Zion took on ever new glories. Its courts were made so large that over 200,000 people could stand in them at one time. Its main structures occupied a space 1,000 feet square. Great carved colonnades led to and from gates inlaid with jewels. From the courtyards, one went up by 12 wide marble steps to the Sanctuary or Holy House. And over all, visible for miles and miles, shone in the sunshine a great dome covered with gold. "The glory of Israel," they called it, and no wonder.

"Look, Master," said the disciples to Jesus, as they climbed up toward that House of God set at the top of the city, climbed from the valley 450 feet below. "See how the Temple stands, adorned with goodly stones and gifts!"

But Jesus answered, "As for these things which ye behold, the days will come in which there shall not be left one stone on another that shall not be cast down."

They gasped in consternation.

"Do not be afraid," said He. "I shall build a new and better Temple to take its place."

A NEW TEMPLE

That Temple, made with hands, was soon razed to the ground, as it deserved to be, for that its builders cared not for God's justice; as Jesus knew it would be razed to the ground. And Jerusalem was destroyed utterly, its people scattered to an endless exile. But in place of the Judaism whose people had failed to keep the covenant, stood a new and universal Israel. And the Temple of that new Jerusalem—Jesus had already begun the erection of it. He has been erecting that Temple during all the centuries since. That new and better Temple He builds, not out of crumbling stones and mortar, but out of noble human lives, lives tempered and chiselled and shaped by those cruel buffetings which come to them who in His name and by His power seek to live for truth, for beauty, for goodness, for God.

It is to this new and most precious Temple that we Christians lift our eyes with hope and joy in the days of this our travail. The cornerstone is the God-man, Jesus Christ Himself. "Behold, saith God, I lay in Zion a chief cornerstone, elect, precious; and he that believeth in Him shall not be confounded." And those who have been His, all down the centuries, as living stones are built into that Temple, builded according to what they have had by way of noble lives to offer.

It is to *that* Temple, the true Zion,

built not by men for God but by God out of men, the high company of the redeemed—it is to such a Temple that we do look up today. It will never be destroyed. It can never suffer the fate of the Temple that once was set on that high Judean hill.

The day after the beautiful cathedral buildings at Coventry were a smoking ruin, casualty of war, the cathedral priests (with such of their people as were still alive and able to get to them) celebrated Holy Communion in one of the few private houses still standing. The same thing has happened these latter days to great churches in Germany, Poland, France. Not one stone of these physical temples has been left upon another—but the Church is there as strong as ever it had been.

Should some disaster overtake our American cities, and all the houses of worship within our borders be destroyed—yes, all of them, from the cathedrals to the smallest chapels—it would not take from America the Temple of the Christ. For that Temple is not made of material fabric such as high explosives reach. That Temple is Jesus and the blessed company.

COMMUNION NOW

This dazzling Temple is not merely something to dream about and contemplate; not a something far, far off in distant skies. Even now, as we struggle on in terms of earth, we find ourselves within that Temple, sheltered by those timeless walls which may not be destroyed, sharing its life and joy and peace. Not at some future date, but *now*, do we have communion with the saints and with the King of Saints.

"I, John, heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, nor any more pain; for the former things shall pass away." Within this Temple seen of John, all the phantasmagoria of a war-bruised, sin-scarred earth for an instant at least dissolves and is no more—instead, the dazzling Temple, seen and welcomed, the strength of hard-pressed men and women down the ages, men and women forced like us to live in times that tried their inmost souls. Within it there is peace and rest and strength for you and me to face our time of strain.

"Take us in this our day for stones of building." So we cry to Him who is the heavenly architect. "We are stones, uncouth, unworthy, unformed. Hew us, then, beneath the blows of life until we are smooth and polished. Then build us into the deathless Temple, to Thy glory and for the good of them who are yet to come. To Thee, O Master, and to all the holy saints, we give ourselves, our souls, and bodies. It is for this that we were born; and herein lies our destiny."



BOOKS



ELIZABETH McCracken, EDITOR

A Revision of the English Bible

THE BIBLE IN ITS ANCIENT AND ENGLISH VERSIONS. Edited by H. Wheeler Robinson. Clarendon Press. Oxford University Press. Pp. 337. \$4.25.

Signs are in evidence that a fresh revision of the English Bible is being contemplated. This book by several authors is one of a number which have appeared or are about to appear, all of them, it would seem, discreetly feeling out the reaction of the public should definite plans for a fresh revision be put forward. The authors are competent English scholars and teachers, and they have attempted to present to the more studious and intelligent reader as much information about our Bible, its sources, and its making, as could well be crowded into convenient compass. There are eight chapters devoted to the linguistic, textual, and historical problems concerned; a ninth chapter, from the editor, is by way of appendix, a theological and homiletic essay on The Bible as the Word of God. The work is carefully done; indeed, it is surprising how well the different writers concerned have maintained a common point of view and an equal excellence of presentation. The weakness lies, where indeed it could hardly have been escaped, in decisions made as to what, from the mass of information at hand, was pertinent for the audience in mind. At times much that is not really interesting or important has been included. This makes the book unnecessarily wearisome. On occasion a worse fault must be noted; some of the information is so technical that it cannot be understood or appreciated without a wider acquaintance with the particular field than can be supposed for even the unusually intelligent reader.

There is no question—and the book makes the fact abundantly clear—that a new English revision is needed. It is, however, a revision with a difference. Experience has shown that the "Authorized" or "King James Version" cannot be relegated to the library shelf. It still holds, and as far as can be seen, will continue to hold first place in the affections, the devotions, and the culture of the English-speaking peoples. To recapture for a new version its music, the color and drama of its idiom, its compelling homeliness, appears beyond hope; at least it is beyond hope for any future that can be visualized at the present. Our people generally will not have another version.

But for the student the situation is different. There should be available for him the most exact and beautiful reproduction of the original that can be made. A wealth of new sources, new knowledge, and new skills are available for the work. If those interested will keep the end desired clearly in view, will cut themselves free from the traditions, the fears, and prejudices that so hampered the scholars responsible for the "revised" versions, a new effort may well bring a considerable contribution to the religious life of our times.

It is not, however, at all certain that they are fully alive as yet to the issue. This book itself stirs very real doubts of it. The discussion of the later discovered manuscript sources of the New Testament, for example, would seem to err a good deal on the side of an unfortunate conservatism. Until the shackles of the past can be completely broken, the public may well wait. In the end, the object so devoutly wished will be the more likely achieved.

DONALD FRASER FORRESTER.

Another Marriage Manual

YOU CAN BE HAPPILY MARRIED. By Gilbert Appelhof jr. Macmillan. \$2.00.

If couples cannot be happily married nowadays, it is certainly not for the lack of marriage manuals! Mr. Appelhof adds still another to the already long, long list; his justification in doing so is that the advice he gives has been tested for years in the Detroit "Modern Marriage Clinic." His style, accordingly, is highly "popular," as is well indicated by the title he has chosen; and his directions are equally "popular"—and are none the worse for being so. There is an excellent bibliography.

B.S.E.

Foxe and the Book of Martyrs

JOHN FOXE AND HIS BOOK. By J. F. Mozley, M.A. S.P.C.K. Imported by Macmillan. Pp. xi-254. \$3.50.

Foxe's *Book of Martyrs* is a classic which is widely known by name and probably read by few. J. F. Mozley offers an excellent second-hand acquaintance with it and gives in addition a scholarly and sympathetic account of its author. The volume reveals an intimate acquaintance with the historical background and a detailed knowledge of source material. The character of John Foxe is defended against all antagonists, and his undoubted partisanship is shown to have been united with an equally undoubted desire to be fair in the use of his authorities. The same is true of the manner in which the author of this volume has handled his material.

John Foxe was a product of his times. As a young man, when fellow at Magdalen College, he "read through the Greek and Latin fathers, the schoolmen, the decrees, and the canon law, and acquired no mean skill in the Hebrew language. From this course of study (Mozley says) he emerged a strong Protestant." It would seem that there must have been some strong Lutheran influence at work, for such a course of study might have been more likely to produce a quite other result, and to promote Catholic belief. However, Foxe was fundamentally sincere, he sacrificed worldly advantages and became an exile for his beliefs. Moreover, having returned in the reign of Elizabeth, and having been ordained, he made ecclesiastical promotion impossible by his obstinate refusal to wear the prescribed clerical vestments.

One half of the present volume is given to Foxe's *Book of Martyrs*, its making, its method, and its assailants. It grew from a small octavo volume of 212 pages, through repeated revisions and expansions, into two big folios of 2,154 pages of text. The modern edition comprises eight stout octavo volumes.

Mozley dismisses the first half of the work as of no critical value. "The worth of his book begins with the English Lollards and attains its height in the Tudor period, and above all in the Marian period." This is the heart of his book; for this he had access to first-hand documents and the testimony of eyewitnesses. With such material he produced a vivid, passionate, and often bitter and gruesome record that has a permanent historical value.

MOTHER MARY MAUDE, C.S.M.

Is the Press Free?

FREEDOM OF THE PRESS TODAY. By 28 specialists, with an introduction by Harold L. Ickes. The Vanguard Press. \$2.50.

This volume is very properly called "a clinical examination," although it might have been an even more suggestive volume if the opinions of a few "laymen" had been included. It grew out of a chance remark of Secretary Ickes at a press conference after the last Presidential election. Secretary Ickes pointed out that three of the most recent presidential elections had shown a striking divergence between the press and the public. A great majority of the newspapers had advocated one course; the public had overwhelmingly voted for the opposite. This to Mr. Ickes indicated an unprecedented and progressively dangerous situation in a democracy. The Secretary ended by asking the publishers to examine the situation and to comment calmly on it.

This was done. Mr. Ickes gathered the papers and contributed an introduction which was written before he had read the replies, so this may appropriately be considered the layman's contribution. But no conclusions are reached or stated, and one can find almost any opinion he wishes to use.

Perhaps William Allen White, in his reply entitled From Horace Greeley to Henry Luce, comes as near doing so when he says: "You can regulate and control every material aspect of human life. But certain intangibles cannot be checked and chained. I mean the quest for truth, man's aspiration to be himself, the yearning for liberty. The editor, the publisher, the reporter, the writer, is dealing in one of those intangibles. However narrow he may be, however foolish, however dumb or manevolis or greedy he may be, if he still has his freedom, then he does his work. Then he serves his purpose, and helps, if only by the example of his folly, to mark the course ahead. But woe betide this land, sorry the day for this world, when the man who comes into the market place peddling information, even though it is badly damaged goods, even though it smells to high heaven, is held on leash by any hand except the common sense of fairness and the laws thereunto appertaining, which the consumer of the news erects for his own protection. When censorship, when legalized truth, when strait-jackets of authority,

even for a nation's welfare, bind the press of the United States, at that instant the pursuit of happiness in this land has ended. Man, no longer free to seek the truth by his own devices, making his own blunders, becomes a slave. And the slave economy follows the slave philosophy. In that day the editor becomes a lackey and does the devil's work."

Here are some of the questions discussed with a varying degree of authority: Is the American press really free? Do pressure groups—economic, religious, business, and others affect it? What role, if any, does advertising play? Is the press purely a business institution? Is there a conflict between trying to "make a go" of a newspaper as a business and serving the public, regardless of business results?

CLINTON ROGERS WOODRUFF.

A Fine Book for Laymen

A CHRISTIAN IMPERATIVE. Roswell P. Barnes. Friendship Press. \$1.00. Pp. 196.

The author is a man highly respected in the ecumenical movement, and he has approached the question of our contribution to world order largely on that basis. He was fortunate in that he was able to travel extensively through the countries at war early in the year 1940. There is in the book a good summary of this tragic era, this chaos which the Christian must face. There is an excellent discussion of what is wrong in political organization, in economic barriers, in ethical standards, in the life of the Church.

Yet, when one has said that all Americans "should have a feeling of personal responsibility" for the welfare of people throughout the world over and then gone on to portray the missionary enterprise, the ecumenical movement, the Church as a leaven in national policy, it becomes increasingly apparent that the jolt which will produce "total Christians" is almost bound to be some great trial and suffering. That most people have not been jolted in this country is brought out plainly in his story of the man with the great dream for his church—a \$30,000 appeal to landscape the church grounds. One senses that the attractiveness of the ecumenical movement must be more rooted in a spirit well expressed by Canon Bell: "Save us, Lord, even though it be by fire."

That the author understands the dilemma of the movement is shown in his own words: "To disregard the differences would be to evade issues and maintain a superficial, meaningless fellowship, such as diplomats maintain by limiting themselves to pleasantries. To strike out in indictment of those who differed would be to destroy fellowship and the possibility of ecumenical exchange."

One questions the definition of the word "demonic": "Others with a different theological approach will regard them (destructive aspects of behavior) as 'demonic,' i.e., not necessarily evil by conscious intent, but nevertheless evil and destructive in effect." Hitler, for example, is "demonic," both in intent and effect, since Hitler's denial of the Christian view of the nature of man has aided in throwing the universe out of order. But his evil exists only

through the free will of man—a gift from God, who still reigns and will reign. Yet evil is demonic, has an existential reality which is somewhat evaded by saying it is part of the problem of human nature. However, the author's suggestions in the

last chapter, that the world cries not for advice, but for redemption and that all suffering and sacrifice are not redemptive, answer this problem in part. It should prove an interesting book, especially for the layman.

ROBERT L. CLAYTON.

The Cloud of Witnesses

By Deaconess Ethel E. Spencer

ON AN early spring morning in a dim old church set in the heart of a great city, a congregation is come fasting to offer the daily Eucharist. The priest stands before the chaste altar, not in colored Eucharistic vestments, but in simple surplice and stole. Yet with joy one knows this to be the same Sacrifice being offered day by day throughout the world, drawing irresistibly people of every race and color to assist in the enactment of this greatest of all dramas.

There is the softly spoken "Our Father," the Prayer for Purity, the Exhortation to Love, and the Prayer for All Men everywhere throughout the universe. The priest stands as our representative in the offering of the Sacrifice, but kneels as one of us in the Confession, standing again to pronounce the healing gift of absolution, by the authority given him at his ordination and transmitted to the twelve Apostles by our Lord Himself. Sometimes we have heard these words when we have made our sacramental confession; now we receive them gratefully, knowing that as we have made our preparation, so flows over us the grace of forgiveness.

THE DIVINE PRESENCE

The "comfortable words" and the bidding, "Lift up your hearts," draw us with ascending beauty until we are caught up into the midst of the heavenly host and in spirit fall prostrate in adoring worship. Is there not silence in heaven for a space while God becomes present on our altar! Then, greatly daring, the priest leads us in the very words which our Blessed Lord teaches us, offering again the "Our Father"—Christ presenting us to His Father, uniting us with Himself in His two-fold nature of God and man.

Down through the ages, these words ring out from the mouth of saint and sinner—gather momentum, led by the Master—in every Eucharist offered, in every office said, in the prayers of little children, of youth, of age, from Holy Baptism until we come to our last hour when our lips can scarcely utter the words. As the soul departs, caught up into eternity, the "Our Father" is coming from every land, in every tongue—growing in intensity, filling the spheres, throbbing in a tumult of faith and hope and love, in a joy unquenchable.

Again the priest kneels in the Prayer of Humble Access before he dares offer to us the Body and Blood of Christ; and the heavenly host gazes in awe and wonder while God feeds man with Himself.

Sometimes in the midst of great beauty of ceremonial, we rejoice that the drama of the Eucharist is given to us to portray figuratively the glory of heaven; yet only by faith can we behold the vision. Today

in utter simplicity, we know not how nor why, it is given to one of us to *know*. For an instant the veil is drawn aside. Not with the physical eyes, but with the spiritual eyes—than which there is no greater reality—we are aware of the cloud of witnesses actively present, vividly alive, in a beauty, a power, a fellowship indescribable.

PRAYER

Does it seem in this time of world agony that the powers of evil are triumphant, that the prayers of the faithful go unanswered? Are our hearts filled with fear so that we cannot hear the beating of the air—not with destructive airplanes, but with the prayers of all the ages, rising into the ever present eternity and storming the throne of grace? No prayer, however faltering, is unheard. Think of the tumult of prayer eternally present, of the vibrations of healing energy which we, in union with the cloud of witnesses, are called upon as God's instruments to release in order that His will may be accomplished in the triumph of peace and goodwill in the world.

As we contemplate the life of our Blessed Lord in the light of present day problems, is it not His compassion which grips our attention? As we study His way of life and seek to walk in it, realizing our oft-repeated failures, our intolerances, our selfishness; experiencing His deep compassion toward us as He lifts us by the hand and sets us back on the way, our hearts ache for the suffering we and others have unwittingly wrought. We pray to be shown what to do. And of this we may be sure: that God is calling each Christian in every part of the world to surrender his or her life anew each morning, to set apart a definite time each day for communion with Him.

Those who are following this practice find that it changes life; time with the Master, taking His orders for the day, gives quietness and strength within. And those who may be shut off from the more obvious activities of life may enter the silence often during the day, and at night if awake, for then the spirit attains an increasing freedom and insight, reaching out into many lands and divers places, sharing in the joys and sorrows of many, holding those who desire our prayers ever in His compassionate and radiant presence.

And for those who know not their need of prayer, those whom we believe to be our enemies—only as we stay very close to Him, becoming radiated with His compassion—are we able to pray aright. Things too wonderful to conceive do happen when we launch out upon the adventure of prayer. Let us be willing to take pains in the study and practice of this greatest of all sciences. Christ is the Master Teacher.

WASHINGTON

Dr. ZeBarney T. Phillips Elected Dean of Cathedral

The Rev. Dr. ZeBarney T. Phillips, Chairman of the House of Deputies and rector of Epiphany Church, Washington, was elected dean of the Cathedral of SS. Peter and Paul on October 15th. During the week after his election, Dr. Phillips was taking time to consider whether to accept the position, in which he would succeed Dr. Noble C. Powell, now Bishop Coadjutor of Maryland.

NEW YORK

British Harvest Festival

A harvest festival, based on the centuries-old British custom of blessing the crops at harvest time, was held at Trinity Church, Broadway and Wall Street, New York, on the afternoon of October 12th. The festival, the 20th the church has held, this year took on a new significance as the fruits, vegetables, and sheaves of grain became symbolic of a harvest from which the United States may supply food to England.

Among the 1,500 persons participating in the service were Sir Gerald Campbell, director general of the British Information Service in this country, and Godfrey Haggard, British Consul General in New York, both of whom officially represented Great Britain.

The rector of the church, the Rev. Dr. Frederic S. Fleming, led a procession of 500 persons from the parish house, through the churchyard, to the church. At the church entrance Dr. Fleming halted to bless an ark laden with farm produce. The Rev. Dr. Horace W. B. Donegan was the special preacher at the service.

Conference a Great Success

The clergy conference held at West Point, N. Y., on October 14th and 15th, by Bishop Manning for the clergy of the diocese of New York was declared by many who attended it to have been the very best in the history of these annual conferences.

"The conference was the largest in numbers; but best of all, it was the very finest in spirit," Bishop Manning said, "That spirit was something for which to be deeply thankful. It was most unusual, partly, no doubt, owing to the seriousness of the world situation."

"The corporate Communion on Wednesday morning was an experience that none of us will forget. That was the great central point of the conference. Another great feature was the opportunity we had to say the daily Offices together. The spirit of the responses was marvelous, and when the more than 250 clergy repeated the Creed, the effect was stirring indeed."

Lord Halifax, who had hoped to be present, was finally reluctantly obliged to send word that his duties held him in



DR. PHILLIPS: *Considering deanship of Washington Cathedral.*

Washington. President James Phinney Baxter of Williams College was also called to Washington on important State business. Otherwise, the program was as announced.

The speakers were Bishops Manning, Sherrill of Massachusetts, and Fleming of the Arctic, in the Canadian province of Rupert's Land; the Rev. Alan G. Whittemore, OHC; and Canon Theodore O. Wedel of the College of Preachers.

NEBRASKA

Bishop Brinker—a Proud Father

Bishop and Mrs. Brinker of Nebraska are the proud parents of a son, born October 19th. Mother and child have been reported in good health. Not since Bishop Clarkson's episcopacy, 1865-1884, has a child been born to a Bishop of Nebraska. A daughter, Mary Ann Brinker, was born in 1937, before her father became Bishop.

MASSACHUSETTS

St. John's, Jamaica Plain, Observes Centenary

Showings of photographs of the early founders of the parish and moving pictures of present church activities helped to tell the history of St. John's Church, Jamaica Plain, Boston, during the parish's centennial celebration in October.

Beside numerous social events, the following services were planned for the anniversary observance: October 5th, corporate communion, with anniversary sermon by Bishop Sherrill of Massachusetts; October 12th, ecumenical service with representatives of many Protestant and

Catholic Churches present, including the Lettish Lutheran, Swedish Congregational, Armenian, the Greek Orthodox, and Russian Churches.

The program for October 19th included a special sermon to youth of the parish by Bishop Heron, Suffragan of Massachusetts, and a musical service joined in by former choir boys and choir men of St. John's; October 26th, Gift Sunday, a sermon by the Rev. Dr. Remsen B. Ogilby, president of Trinity College, and an address by retired Bishop Lawrence.

MICHIGAN

Use of the Speaking Voice

All laymen interested in public speaking have been invited to attend the training school for lay readers which is being conducted this fall in the diocese of Michigan under the direction of the Ven. Leonard P. Hagger, archdeacon. The opening session was held on October 16th in the Chapel of St. John's Church, Detroit; and the school will meet on Thursday evenings through November 18th.

Although originally developed for men serving as diocesan or parish lay readers, the school now offers to all laymen training in conducting the services of the Church. Several other dioceses of the Church have

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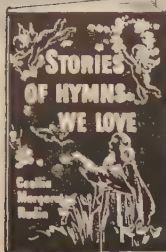
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DIOCESAN

recently inaugurated lay readers' training schools modeled after the Michigan school.

A new approach will be made this year to the subject of the use of the speaking voice. The instructor, Prof. Robert W. Kelso, is director of the University of Michigan Graduate School of Social Work in Detroit and is an authority on the art of interpretative speech, his topic during the training school.

Archdeacon Hagger's addresses, on Light for Dark Days, will treat of matters of peculiar interest and concern to all who are perplexed by the events that are revolutionizing the world today. Each session of the school will have two class periods: the first, led by Prof. Kelso, from 7:30 to 8:25 P.M., and the second, led by Archdeacon Hagger, from 8:30 to 9:30 P.M.

SOUTHERN OHIO

Retired Bishops of New Jersey, Colorado Celebrate Anniversaries

On October 18th, the Rt. Rev. Dr. Paul Matthews, retired Bishop of New Jersey and the Rt. Rev. Dr. Irving P. Johnson, retired Bishop of Colorado, observed the

50th anniversary of their ordination to the priesthood.

The Chapel of the Transfiguration in Bethany Home, Glendale, Ohio, was chosen for the anniversary service because both Bishops have had a long and close association with the Community of the Transfiguration, Bishop Matthew's sister having been the foundress, and Bishop Johnson having served for a number of years as chaplain of the community.

Bishop Matthews and Bishop Johnson first met as students in the General Theological Seminary. Following their graduation in 1890, they went abroad together and studied for a year at Oxford. On their return, they undertook missionary work in Nebraska and were ordained by Bishop Worthington. Together they founded the Associated Mission in Omaha. At the anniversary service, Bishop Matthews paid tribute to the many persons who worked with them in this enterprise, all of whom are now deceased.

The Holy Eucharist was celebrated at nine o'clock, with Bishop Johnson as celebrant and Bishop Dagwell of Oregon as preacher.

ALBANY

Priest Honored by American Legion

A testimonial dinner was held at the Hotel Johnstown in Johnstown, N. Y., on September 29th for the Rev. Roscoe C. Hatch, rector of St. John's Church, Johnstown, who was recently elected state chaplain of the American Legion.

One hundred officers and men attended, also the rectors of the churches at Gloversville and Herkimer, the Rev. H. P. Kaulfuss and the Rev. Gordon Lee Kidd, as well as the Rev. L. I. Neale, rector of All Souls' Church, N. Y.

The Rev. Mr. Neale and several Legion officers spoke; and the Rev. Mr. Hatch urged full support of Great Britain and the use of force by the United States, if necessary, to accomplish Nazi defeat.

HARRISBURG

Priest's Wife Injured in Fall

Mrs. Oscar F. R. Treder, wife of the rector of St. James' Church, Bedford, Pa., is convalescing in the Harrisburg Hospital from injuries suffered in a fall in the yard of her home in Harrisburg, Pa. Her hip was broken in the fall.

OREGON

The Woman's Auxiliary Solved a Problem

The Woman's Auxiliary of the diocese of Oregon has included in its winter program several evening meetings in Portland, which will be of interest to both men and women.

The first of these meetings was held at Trinity parish house on September 16th and was devoted to solving the problem of the recreational needs of service men in and near Portland. The chaplain from the local

hair base presented the subject, which was then discussed under the leadership of Bishop Dagwell of Oregon. As a result of the discussion, a committee of prominent Churchpeople was appointed to get in touch with city authorities and urge that they prepare plans for a recreational center for service men. A plan for such a center has since been announced by the Mayor.

MAINE

Mission Opportunities

Bishop Loring of Maine visited the parishioners of St. Michael's, Auburn, and Trinity Church, Lewiston, early in October, describing the vast missionary opportunities in the diocese and relating some of his experiences this past summer in promoting chapels along the coast and interesting summer residents in them. Mayor L. Kenneth Green of Auburn served as toastmaster at the dinner which the two churches gave in the Bishop's honor.

ALEXINGTON

"Youth Problem"

Youth Sunday in the diocese of Lexington pointed out a youth problem arising in central Kentucky. Most families that are able send their young people away to school when they reach high school age. As a result, not many young people are at home during the year. In the Church of the Ascension, Mt. Sterling, Ky., only one "youth" is at home during the school year.

But a further word of explanation needs to be added: most young people marry before the age of 25, thereby dropping out of the "youth" classification and narrowing its limits somewhat.

WESTERN NEBRASKA

Site for Diocesan Camp Leased

A 99-year lease has just been signed by the missionary district of Western Nebraska and the Platte Valley Public Power and Irrigation District, whereby the missionary district has secured a 10-acre tract of land on the shore of the Regulating Reservoir, south of North Platte, for use as a diocesan conference center.

Already \$3,000.00 has been given for the erection of buildings; and it is expected that by next summer the grounds will be ready for a young peoples conference and camps for boys and girls.

WEST MISSOURI

"Fire, Even While it Destroys, Purges, Cleanses, and Purifies"

The Rev. Michael Coleman, young vicar of the 1,300-year-old Church of All Hallows, which formerly stood near the Tower of London, spoke at Grace and Holy Trinity Cathedral recently. His church has been reduced to rubble, except for two ancient crypts.

"For one year and three weeks," the Rev. Mr. Coleman said, "London has been

burning, on and off—and more on than off. But fire, even while it destroys, purges and cleanses and purifies."

"While London is burning," he said, "she is learning. It has been made plain enough that our trust must be placed in loyalty, in courage, in a sense of humor—in God. Those are the things that can never be lost, that can never fail you."

In this country on behalf of Bundles for Britain, the Rev. Mr. Coleman answered "some accusations made by speakers and writers in your great nation."

"Some of you," he said, "have said that England is suffering to preserve a capitalistic system. That is a lie. Some of you have said that England is suffering in the name of imperialism. That is a lie. Some of you have said that England is suffering to preserve herself from invasion. That is a lie. And some of you have said that England is suffering to keep you in the United States safe in your beds. And that, too, is a lie.

"If all that was at stake was capitalism and imperialism and a threat of invasion and the security of the United States, England long ago would have sought a negotiated peace. The men and women of England . . . know that the cause they support is the right to the Christian concept of home life, the right to liberty and freedom and the dignity of man."

PITTSBURGH

Burn Mortgage on 15th Anniversary of Church Building

The 15th anniversary of the present church building of the Good Shepherd in Pittsburgh, Pa., was observed on October 12th and 13th. On the second day of the celebration, the church mortgage was burned at a parish dinner.

Bishop Mann of Pittsburgh was the preacher at the Sunday morning service and in the evening officiated at confirmation, when the Rev. Dr. Homer A. Flint was guest preacher. The Rev. William H. Moore is the rector.

EAST CAROLINA

Combined Youth and Military Service

A service unique in the history of the diocese of East Carolina was held on the evening of Youth Sunday, September 28th, when St. John's Church, Wilmington, held a combined Youth and Military Service.

Wilmington is a short distance away from Camp Davis, one of the large anti-aircraft training camps; and a number of the soldiers from Camp Davis have been attending the Young People's Service League at St. John's. Chaplains, soldiers, and officers conducted the service; soldiers acted as ushers; and one of the regimental glee clubs of 50 voices acted as the choir.

The service was read by First Lieut. Chalmers Brown; the Lesson, by Private Douglas Smith; and the address was made by Second Lieut. Peter F. Cureton. All are from the Barrage Balloon Training Center and are postulants for Holy

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Orders. Lieutenant Cureton spoke on the duty of Youth toward the Church, the Nation, and God. He stressed the point that in these troublous times, youth must be militant, Christian, and face a world gone mad, unafraid.

Capt. Wallace I. Wolverton, chaplain at Camp Davis, and First Lieut. George D. Pierce, chaplain of the Barrage Balloon Training Center, both clergy of the Church, took part in the service, as did the Rev. E. W. Halleck, rector of St. John's.

After the service, a reception was held by the Young People's Service League in the parish house and was attended by over 200 soldiers and other young people.

ROCHESTER

"Often Loyalty is Given to a Church Club, Rather Than to the Church"

At the call of Bishop Reinheimer of Rochester, youth committees of 21 parishes in the diocese met at Zion Church, Avon, N. Y., to plan for diocesan co-operation in the United Movement of the Church's Youth.

The Bishop outlined the history of the youth movement in the diocese and the Assembly of Younger Churchmen, an annual diocesan convention of young people. The Bishop also emphasized the importance of bringing all young people into the youth movement regardless of their



BISHOP DANIELS: *His clergy agreed to report on their rule.*

affiliations in other youngpeople's societies.

"Too often in the past," he said, "the individual's loyalty has been to some organization within the Church rather than to the Church itself."

CANAL ZONE

Dedicate Chapel at Leper Colony

A service of dedication was held at the new Chapel of the Holy Comforter, Palo Seco Leper Colony, Panama Canal Zone, on September 29th, the Feast of St. Michael the Archangel.

Bishop Beal of the Canal Zone officiated and was assisted by the Ven. A. F. Nightengale, rector of St. Paul's, Panama, who ministers to the Episcopal congregation of the colony, and the Rev. L. B. Shirley, assistant to Fr. Nightengale.

The attractive and spacious building was constructed by the Health Department of the Panama Canal Zone, by whom the institution is operated. A new altar made of mahogany was also consecrated at this service.

MONTANA

Rule of Life

Clergy of Montana, meeting for a three-day retreat and conference, adopted a minimum rule of life and voted to report to their Bishop during each ember season on their keeping of the rule.

The adopted rule of life included: Daily Morning Prayer; meditation three times a week; Bible study three hours each week; regular self-examination and intercessions; careful devotional preparation before services; evening devotions.

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DEATHS

"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them."

Francis H. Craighill, Priest

The Rev. Francis H. Craighill, 65, rector of the Church of the Good Shepherd at Rocky Mount, N. C., and one of the best-known clergymen in North Carolina, was fatally stricken with a heart attack while on a visit to Raleigh, N. C., on October 14th.

Scheduled to address a clergy meeting at Christ Church at noon, the Rev. Mr. Craighill failed to appear. About five hours after the janitor at the Good Shepherd found his body in that church's parish house. Apparently, the Rev. Mr. Craighill had gone to the Good Shepherd in error and was stricken immediately upon entering the parish house. He had hurried away from a Community Chest booster breakfast in order to attend the Raleigh meeting.

Because of his interest in and knowledge of a great variety of subjects, the Rev. Mr. Craighill was in constant demand as a speaker. He had been active in Boy Scout work and the North Carolina Bird Club and was considered an authority on nature study.

Before coming to Rocky Mount 20 years ago, he had served churches in Georgia, Florida, and Virginia. He is survived by his wife, the former Miss Mary Rees, daughter of the late Bishop of Georgia, and five children, the Rev. Francis H. Craighill jr., James B. Craighill, Mrs. Conrad Kinyoun, Mrs. Muther Mills, and Miss Dorothy Craighill. Two brothers, Rutherford and G. Bowdoin Craighill, and one sister, Miss Sue Craighill, also survive him.

Henry D. Leland, Priest

The Rev. Henry DeLoss Leland, retired priest who formerly was a missionary in Japan for many years, died recently in Kings County Hospital, New York. He was 79 years old.

A native of Deerfield, N. Y., the Rev. Mr. Leland was graduated from Yale in 1885 and from Union Theological Seminary in 1888.

After graduate study and a period in home mission work, he went to Japan, where he taught English in Japanese schools. Many of his Japanese pupils became his lifelong friends. Since his return to this country, he had been a semi-invalid. He was unmarried.

Joseph E. Olsson, Priest

A much-delayed message from China tells of the death, on July 6th, of the Rev. Joseph Emmanuel Olsson at Shasi, from meningitis, after two days' illness.

Born in Stockholm in 1887, the Rev. Mr. Olsson studied in Glasgow and the United States. In 1910 he went to China with the China Inland Mission. In 1928 he was ordained deacon by Bishop McElwain of Minnesota, and in 1929, back in China, he was advanced to the priesthood by Bishop Mowll, then of Western China, and joined the Hankow diocesan staff.

Shasi is a Yangtze River port 120 miles

beyond Hankow. Early in 1940 Shasi was subjected to a long and almost continuous bombing; then the city was entered by the Japanese and has since been controlled by them. The Rev. Mr. Olsson has, meanwhile, according to Bishop Gilman of Hankow, been an angel of mercy to thousands of refugees who have passed through the city on their way further west. Most of the time Shasi has been completely isolated, with not even a post office functioning.

Mrs. Olsson, formerly Johanne Rasmussen of Copenhagen, survives her husband. Her future plans were uncertain when the Bishop wrote.

George Herbert Ryden

Dr. George Herbert Ryden, professor of history at the University of Delaware, state archivist, and registrar of the diocese of Delaware, died on October 11th

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DEATHS

at the Augustana Hospital in Chicago, where he had gone for treatment.

Dr. Ryden was a vestryman of St. Thomas' Church, Newark, Del. He was born in Kansas City, Mo., in 1884. Of Swedish parentage, Dr. Ryden was active in Swedish and American relationships. He had taught history at the University of Minnesota, Bethany College, Dartmouth, and Yale before coming to the University of Delaware.

Dr. Ryden held decorations from Sweden and Russia and was a member of many learned societies, both in Europe and in America. He was a devoted Churchman and active in the affairs of the diocese of Delaware. He is survived by his mother.

Morris S. Tremaine

The Hon. Morris S. Tremaine, State Comptroller of New York, died in St. Peter's Hospital, at Albany, N. Y., on October 12th, after an illness of two years. He was known throughout the country in the financial world and was a faithful communicant of St. Paul's Cathedral, Buffalo. The State Comptroller was 70 years old and would have completed 15 years in office next month.

The Burial Service was held on October 14th at the cathedral, with Bishop Davis of Western New York officiating, assisted by Dean Austin Pardue of the cathedral and Dean Charles Jessup, dean emeritus. Flags on all state buildings, as well as Buffalo's city buildings, were at half-mast.

In Albany a Memorial Service was conducted on October 14th at St. Peter's Church by Bishop Oldham of Albany and the Rev. Erville B. Maynard. State offices in Albany closed for several hours, and many officials and employees joined in the Memorial Service.

Hervey B. Wilbur

Hervey B. Wilbur, prominent Churchman of the diocese of Olympia, died suddenly on September 26th, while on a motor trip.

Mr. Wilbur, a native of New York state, had made his home in Seattle for many years. He had been a vestryman of Saint Mark's Cathedral parish, but in recent years was a vestryman of Epiphany parish. Mr. Wilbur was many times elected a member of the diocesan council and standing committee and a delegate to the provincial synod and General Convention. He was chairman of the building committee which erected St. Peter's Japanese mission in Seattle, and at the time of his death was chairman of a similar committee planning the building of a chapel for the Japanese mission in White River Valley.

CHURCH CALENDAR

November

1. All Saints. (Saturday.)
2. Twenty-first Sunday after Trinity.
9. Twenty-second Sunday after Trinity.
16. Twenty-third Sunday after Trinity.
20. Thanksgiving Day. (Thursday.)
23. Sunday next before Advent.
30. First Sunday in Advent.

CHURCH SERVICES

NEW YORK—Continued

St. James' Church

New York City

REV. HORACE W. B. DONEGAN, D.D., Rector

8 A.M., Holy Communion; 9:30 A.M., Church School; 11 A.M., Morning Service and Sermon; 8 P.M., Choral Evensong.
Holy Communion, Wednesdays 8 A.M. and Thursdays 12 noon.

The Cathedral of St. John the Divine

Amsterdam avenue and 112th street

New York City

Sundays: 8 and 9, Holy Communion; 10, Morning Prayer; 11, Holy Communion and Sermon; 4, Evening Prayer and Sermon.
Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days); 9, Morning Prayer; 5, Evening Prayer.

St. Mary the Virgin, New York City

46th St. bet. 6th and 7th Aves.

REV. GRIEG TABER, Rector

Sunday Services: 7, 9, and 11 A.M.

St. Thomas' Church, New York

Fifth avenue and 53d street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services: 8 and 11 A.M. and 4 P.M.
Daily Services: 8:30 A.M., Holy Communion; 12:10 P.M. Noonday Service (except Saturday.)
Thursdays: 11 A.M., Holy Communion.

Little Church Around the Corner

TRANSFIGURATION 1 East 29th St.

New York

REV. RANDOLPH RAY, D.D., Rector

Communion, 8 and 9 A.M. (daily, 8 A.M.)
Choral Eucharist, Sermon, 11 A.M.

Trinity Church

Broadway and Wall street

in the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.
Weekdays: 8, 12 (except Saturdays), 3 P.M.

PENNSYLVANIA

St. Mark's Church, Philadelphia

Locust street between 16th and 17th streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 and 9 A.M. High Mass and Sermon, 11 A.M. Evensong and Devotions, 4 P.M.
Daily: Masses, 7 and 7:45 A.M. Also Thursdays and Saints' Days, 9:30 A.M.
Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

St. John's Church, Sharon

REV. HAROLD J. WEAVER, Rector

Sunday Services: 8 A.M. Holy Communion, (11 A.M. Holy Communion Sermon 1st Sunday of month), 11 A.M. Morning Prayer and Sermon.
Wednesdays and Fridays: 7:30 A.M. Holy Communion; Thursdays, 9:30 A.M. Holy Communion.

NOTICE TO SUBSCRIBERS

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When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

COLLEGES

Bishop Remington Spends Week at University of Pennsylvania

Bishop Remington of Eastern Oregon recently spent a week at the University of Pennsylvania as the guest of the chaplain, the Rev. J. Clemens Kolb. The Bishop, who is an alumnus of the university and a member of the board of trustees, lectured to the class in religious orientation, held personal conferences with students, welcomed the freshmen, lunched with the fraternities, and preached at special services in some Philadelphia churches.

Dedicate \$50,000 Speech Building at Kenyon College

A 10-day program of activities connected with speech and dramatics has been planned to mark the dedication of the new \$50,000 speech building presented to Kenyon Col-

lege by a prominent alumnus. The formal dedication will take place on November 2d, Founders' Day, when M. Jacques Maritain, noted French scholar and writer, will speak on Poetic Knowledge.

Other activities will include a joint meeting of the Ohio Association of College Teachers of Speech and the Ohio Association of Secondary School Teachers of Speech, on October 25th; the presentation by the college dramatic club of their first play of the year, George Bernard Shaw's *Captain Brassbound's Conversion*, on October 28th, 29th, and 30th; and two performances on November 3d of Shaw's *Saint Joan*, sponsored by the Cleveland Play House.

Speech courses at Kenyon are taken by about 80% of the student body; and the college dramatic club gives five or six plays a year. About one-fifth of the students take part in a play at some time during their college career.

SECONDARY SCHOOLS

Flag-Raising at Rowland Hall

A detachment of soldiers from Fort Douglas, Bishop Moulton of Utah, Chaplain A. E. Butcher, and approximately 104 newly-registered students took part in the flag-raising ceremony which launched the fall term at Rowland Hall, Utah's school for girls in Salt Lake City.

The school's first flag-pole was presented this summer by Dan G. Cunningham, one of the school's patrons, and erected by the Salt Lake Fire and Parks Departments. The flag was raised by Miss Betty Schramm, granddaughter of Mr. Cunningham. Bishop Moulton is rector of Rowland Hall.

LIVING CHURCH RELIEF FUND

Living Church Nursery Shelter	
Previously acknowledged	\$3,602.15
Woman's Bible Class, Nativity Church, Crafton, Pittsburgh, Pa.	2.50
Good Shepherd Mission, Mt. Gilead, Ohio	2.00
Junior Woman's Auxiliary, St. Mary's Church, Wayne, Pa.	2.00
V. Baer	1.00
	\$3,609.65
China Relief Fund	
In Memory of Rev. W. P. Ladd	\$ 5.00
Anonymous	1.00
	\$ 6.00



FLAG-RAISING: Military representatives took part with Church and school officials in the ceremony at Rowland Hall.

SCHOOLS

FOR BOYS

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DeVEAUX SCHOOL

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BOYD EDWARDS, D.D., L.L.D., Headmaster
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COLLEGES

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Carleton College
Northfield Minnesota

SEMINARIES

BEXLEY HALL

The Divinity School of Kenyon College
Address the Dean Gambier, Ohio

The Church Divinity School of the Pacific BERKELEY, CALIFORNIA

Dean, Henry H. Shires, 2457 Ridge Road

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P. Batchelder, Dir., Box 2601, Tucson, Ariz.

RAF

Miscellaneous Needs of British Cadets

Work with RAF cadets from England at the aviation school near Camden, S. C., provides a wide variety of jobs for the Rev. Dr. Maurice Clarke, rector of Grace Church, Camden.

"We usually have about 250 cadets here, and up to the present 83% of them have been communicants of the Church of England," Dr. Clarke says.

"We have done a great deal of entertaining for these young men," he reports further. "We try to have a dance and reception for each class a week or two after its arrival from England. They meet nice girls of the church and the community as well as older church members. In addition, many parishioners invite them for Sunday meals and sometimes for over the weekend. We are fixing up rooms in our parish house for games. Some of the men, usually about 10, sing in our choir on Sundays; and nearly half our congregation during the last month or two has consisted of these young Englishmen."

Dr. Clarke tells of the boy who "came to me and said that he couldn't convince his girl friend in England that he was all

right. Would I write her not to worry? I did so and received a charming letter in reply. Another boy who had played our organ the preceding Sunday asked me to write to his vicar and say that he was keeping up his work on the organ and occasionally playing at our services. I have done that. Still another boy wants me to write to his parents and assure them that the *Bismarck* had not sunk the ship that he was on."

In addition to his work with the RAF men, Dr. Clarke also serves a unit of U. S. Army engineers also stationed near Camden.

FIRST AID

A Demonstration by Red Cross Volunteers

Cots and stretchers were speedily assembled and a headquarters tent erected in the courtyard of St. Paul's Cathedral in Los Angeles after services one Sunday morning in September. The unusual procedure was part of a demonstration of first aid technique put on by Company G, the cathedral's own branch of the American Red Cross Volunteer Reserve Corps.

The Very Rev. F. Eric Bloy, dean of the cathedral, sponsored the organization

of the unit, which is still recruiting members. Since a knowledge of first aid is required for membership, the company is urging enrolment of interested parishioners in preliminary courses in order to assure a supply of eligible candidates.

FAIR SUBSTITUTE

No Near-Gambling

A "Fair Substitute Offering" was scheduled to be made by parishioners of St. Mary's (Bronx) Mott Haven, New York, on October 26th.

The purpose of the offering is to give each member an opportunity to give to the Church the full amount he would have spent on bingo, bango, card games for prizes, and guessing contests at a parish fair. The method has been found quite effective and profitable and has helped the parish to steer clear of all questionable methods of near-gambling.

This year the offering is being made on the day which has been set aside to commemorate the 20th anniversary of the rectorship of the Rev. Frank R. Jones last August, and also the 40th anniversary of his ordination to the priesthood, moved forward from December. Bishop Manning of New York will preach at the 11 o'clock service.

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Words						Low Rate		
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18						1.08		
24						1.44	3.60	13.00
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36						2.16	5.40	18.72

(There is a minimum charge of \$1.00 for any insertion, and when a box number is used, there is an additional service charge of 25 cts. on the first insertion only. Positions Wanted ads are accepted at a much lower rate.)

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Address: THE LIVING CHURCH, 744 N. Fourth St., Milwaukee, Wis.

Act Today—Let Your Want Ad Work for You Now!

Name
 Address
 City State

Classification
 Number of Times
 Amount enclosed

CLASSIFIED

ANNOUNCEMENTS

Appeals

YOUNG MEN interested in living a modern rule of life in a growing society for this day and age wanted. Work out in secular jobs. Live in a community thus made self-supporting. **BROTHERS OF ST. PAUL**, 7 Regent Court, Roxbury, Mass.

Died

GRAHAM—On October 6, 1941, the Rev. **GEORGE C. GRAHAM, D.D.**, rector of Calvary Church, Wilmington, Del., died. Interment in the cemetery of St. Anne's Church, Middletown, Del.

ALTAR BREAD AND INCENSE

ALTAR BREAD AND INCENSE made at **St. MARGARET'S CONVENT**, 17 Louisburg Square, Boston, Mass. Price and samples on application.

ALTAR BREADS—Orders promptly filled, **SAINT MARY'S CONVENT**, Kenosha, Wis.

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FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Send for sample. \$19.50 dozen. **REDINGTON CO.**, Dept. 77, Scranton, Pa.

CHRISTMAS CRECHES, statues, crucifixes, sanctuary lamps. Church decoration. **ROBERT ROBBINS STUDIO**, 1755 Broadway, at 56th St. New York City. CO 5:5561.

CORRESPONDENCE COURSES

SOCIETY FOR HOME STUDY of Holy Scripture and Church History offers, for 1941-42, Two Courses by Correspondence: (1) "The Beginnings of the Christian Church," by Miss C. Clements, Ph.D.; (2) "The Prayer Book," by the Rev. A. J. DuBois. Address inquiries to "S.H.S.H.S.," CATHEDRAL LIBRARY, Mount St. Alban, Washington, D. C.

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ST. JOSEPH'S WORKSHOP of St. Luke's Chapel welcomes orders for all sorts of woodwork. Our carpenters are competent to execute plans for prayer desks, plain crosses, shrines, model altars, wood-carving, bookcases, tables, bird houses, candle sticks, and lettering. Prices are reasonable. Profits go to St. Luke's camp. **ST. JOSEPH'S WORKSHOP**, 487 Hudson Street, New York City.

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CHANGES

Appointments Accepted

BOSSHARD, Rev. **EVERETT B.**, instructor at the Church Divinity School of the Pacific, Berkeley, Calif., and associate priest at the Church of the Advent, San Francisco, has also been appointed warden of the Community of St. Saviour, San Francisco.

FRITSCH, Rev. **JEROME L.**, formerly at St. John's, Snohomish, Wash., is now vicar of St. Paul's mission, Port Townsend, Wash. Address: Box 103, Port Townsend, Wash.

HATCH, Rev. **ROBERT**, formerly curate of Trinity Church, Boston, is now rector of St. John's Church, Arlington, Mass. Address: 31 Hopkins Road, Arlington, Mass.

HOLT, Rev. **HAROLD G.**, priest in charge of Trinity mission, Belvidere, Ill., is now rector of Christ Church, Ottawa, Ill. Address: 113 East Lafayette Street, Ottawa, Ill.

JOAQUIN, Rev. **FREDERICK C.**, of the diocese of Milwaukee, is now curate at St. Paul's parish, Burlington, Vt. Address: 44 Pine Street, Burlington, Vt.

JOHNSON, Rev. **EDWIN W.**, formerly at Trinity Church, Monmouth, Ill., and St. John's, Preemption, Ill., is now priest in charge of St. Aidan's Church, Blue Island, Ill., and chaplain in the Oak Forest Infirmary, Oak Forest, Ill.

MAYBERRY, Rev. **DONALD W.**, formerly curate of St. Peter's Church, Cambridge, Mass., is now curate of Trinity Church, Boston. Address: 233 Clarendon Street, Boston.

RODGERS, Rev. **RICHARD C.**, formerly assistant to the dean of St. John's Cathedral, Denver, Colo., is now the rector of the Church of St. Mary the Virgin, Nebraska City, Nebr. Address: St. Mary's Rectory, 116 South Ninth Street, Nebraska City, Nebr.

STIRES, Rev. **ERNEST VAN R.**, formerly at St. Paul's, Waco, Tex., is now serving St. James' Church, Lake George, N. Y.

New Addresses

HARRIS, Rev. **R. VAN K.**, retired priest of the diocese of Connecticut, may now be reached at Box 166, Oakmont, Pa.

Ordinations

PRIESTS

IOWA—The Rev. **DONALD F. HAVILAND** was ordained priest by Bishop Longley of Iowa on October 5th at Grace Church, Estherville. He was presented by the Rev. Jesse D. Griffith, who also preached the sermon. He will be priest in charge of Grace Church, Estherville; St. Thomas', Algona; Trinity Church, Emmetsburg; and St. Stephen's, Spencer.

The Rev. **RUSSELL T. RAUSCHER** was ordained priest by Bishop Longley of Iowa on October 12th at St. Luke's Church, Fort Madison. He was presented by the Rev. Jesse D. Griffith; the Rev. Dr. Paul S. Kramer preached the sermon. He will be priest in charge of St. Luke's, Fort Madison; and St. Michael's, Mount Pleasant, Ia.

MICHIGAN—The Rev. **ROBERT L. DEWITT**, for the past year an assistant minister at Christ Church, Cranbrook, Bloomfield Hills, was ordained priest by Bishop Creighton of Michigan on October 12th in Christ Church, Cranbrook. He was presented by the Rev. Charles H. Cadigan; the sermon was preached by the Rev. W. Brooke Stabler. In addition to his duties at Christ Church, the Rev. Mr. DeWitt has been an instructor at Cranbrook School for Boys and Kingswood School for Girls, Bloomfield Hills.

Diocesan Positions

WEST MISSOURI—The Rev. **RICHARD A. PARK** has become editor of the *Diocesan Bulletin* of West Missouri, replacing the Rev. **Richard L. Harbour**. Correspondence regarding editorial material should be addressed to the Rev. Mr. Park at 620 South Park Avenue, Sedalia, Mo.

COMING EVENTS

November

9. Presiding Bishop's Day.
11. Synod of province of Sewanee, Charleston, S. C.

CLASSIFIED

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YOUNG MEN wanted, willing to dedicate their lives to active work in religious order for God's poor and needy. Full particulars, write Box F-1584, **THE LIVING CHURCH**, Milwaukee, Wis.

CHURCHMAN wanted with sales ability. Must be man who can call on executives. Opportunity for right man to earn \$2,500 a year with national Church organization. Give full details in first letter. Box 1114, **THE LIVING CHURCH**, Milwaukee, Wis.

CASE WORKER WANTED: There is an opening in the Church Mission of Help (a national case work agency for girls) for a Churchwoman who is an experienced Case Worker, has had at least one year's training in a recognized school of social work, and is skillful in working with girls from 16 to 25 years old. Address the **EXECUTIVE SECRETARY**, Church Mission of Help, 413 W. Cumberland Ave., Knoxville, Tenn.

POSITIONS WANTED

ORGANIST-CHOIRMASTER wants position. Large experience, Cathedral training. Boys or mixed. Highest references. H-1585, **THE LIVING CHURCH**, Milwaukee, Wis.

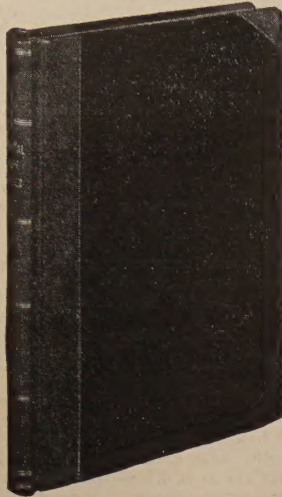
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RATES: (A) Altar Bread, Anniversaries Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 13 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by **THE LIVING CHURCH** at 744 North Fourth Street, Milwaukee, Wis., 12 days before publication date of issue it is designed for.

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Preliminary and Index, 44 pages.
Communicants, 20 pages; 162 entries.
Baptisms, 32 pages; 135 entries.
Confirmations, 12 pages; 90 entries.
Burials, 12 pages; 90 entries.
Marriages, 36 pages; 35 entries.
Families, 36 pages; 630 entries.

No. 20—Half Leather; \$15.25. Page size, 16 x 10 inches. Total pages, 220 as follows:

Preliminary and Index, 48 pages.
Communicants, 24 pages; 440 entries.
Baptisms, 44 pages; 420 entries.
Confirmations, 20 pages; 360 entries.
Burials, 20 pages; 360 entries.
Marriages, 64 pages; 126 entries.

★ REGISTER OF BAPTISMS

No. 30—Half Leather; \$15.00. Page size, 16 x 10 inches. Total pages, 198 as follows:

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Preliminary and Index, 42 pages.
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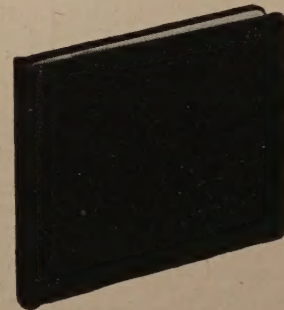
Preliminary and Index, 42 pages.
Communicants, 156 pages; 3080 entries.

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No. 50—Green Buckram; \$7.50. Page size, 8 x 10 inches. Total pages, 196 as follows:

Preliminary and Index, 36 pages.
Marriages, 160 pages; 159 entries.

No. 60—Half Leather; \$16.00. Page size, 16 x 10 inches. Total pages, 244 as follows:

Preliminary and Index, 44 pages.
Marriages, 200 pages; 398 entries.

★ REGISTER OF BURIALS

No. 70—Half Leather; \$15.00. Page size, 16 x 10 inches. Total pages, 198 as follows:

Preliminary and Index, 42 pages.
Burials, 156 pages; 3080 entries.

MOREHOUSE-GORHAM CO., 14 East 41st Street, NEW YORK CITY